Christian Life

SEPTEMBER • 1954

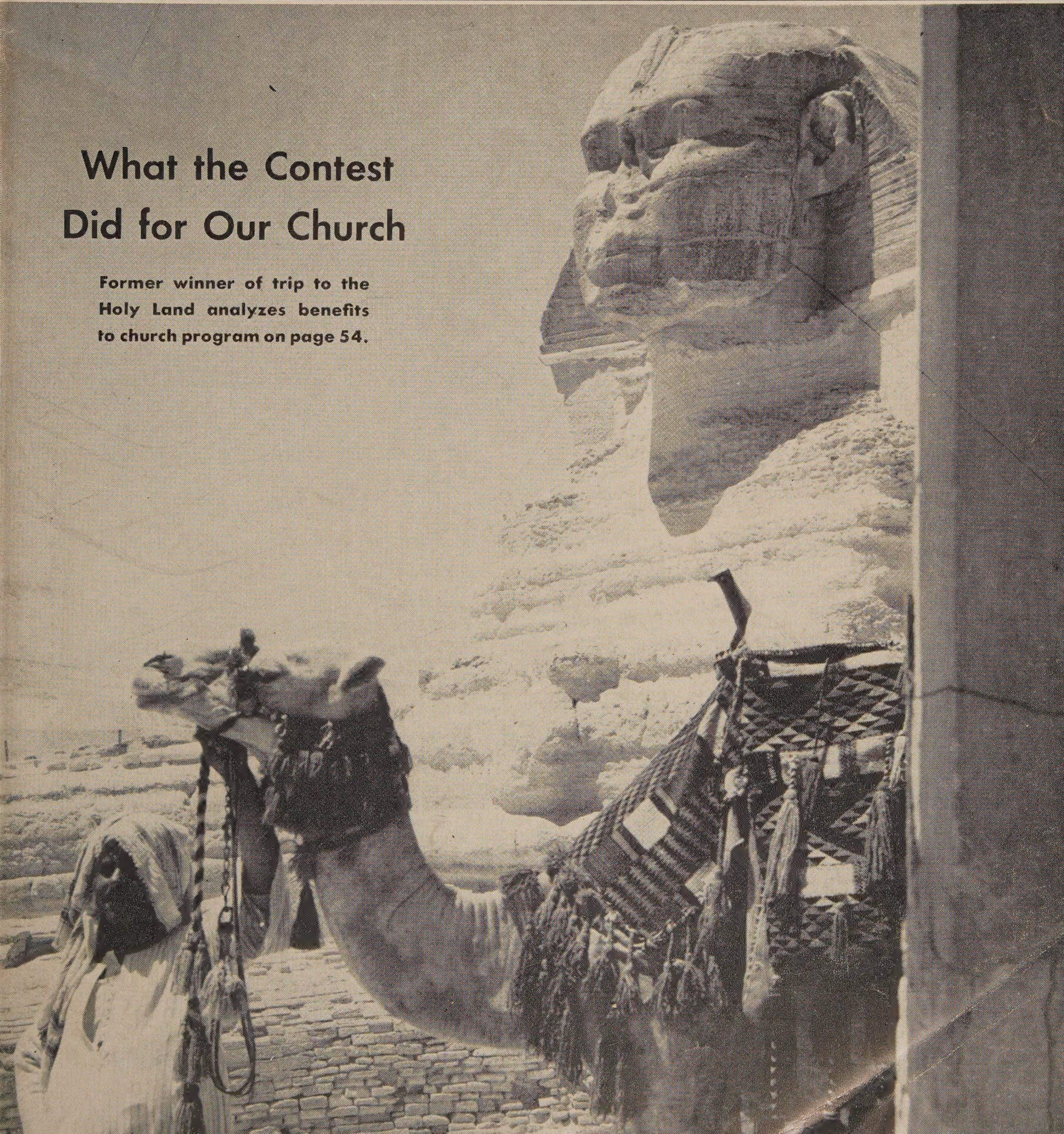
REVIVAL FALLS IN THE CONGO

[redacted]

Trained [redacted] Workers

The Magazine for Today's Christian

25 Cents



What the Contest Did for Our Church

Former winner of trip to the Holy Land analyzes benefits to church program on page 54.

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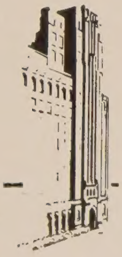

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The Prize

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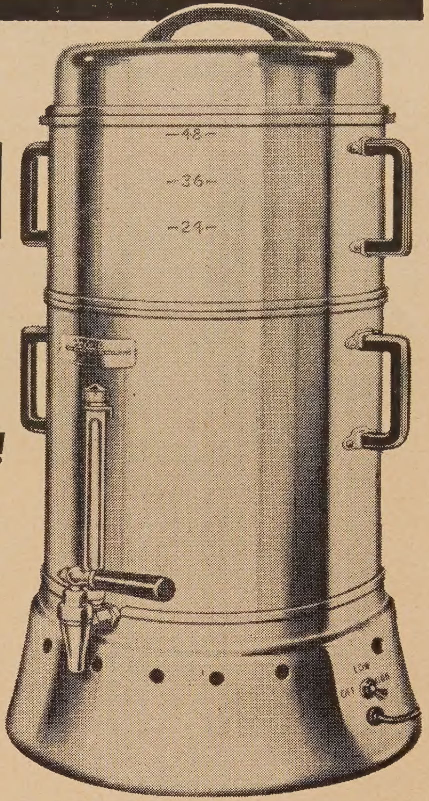

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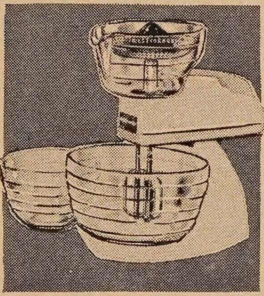

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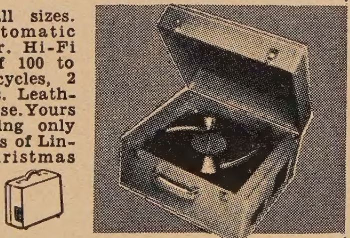

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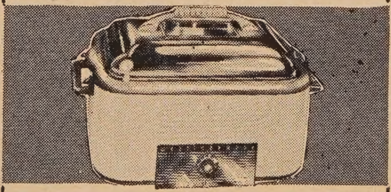

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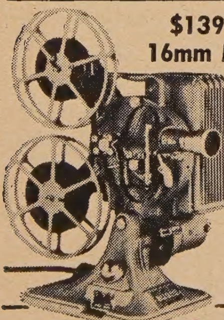

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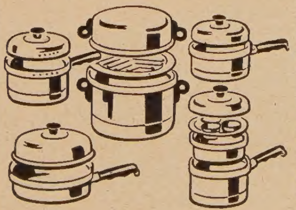

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In This Issue

Volume 16 Christian Life Number 5

We Wanted the Facts

SOMETIMES, getting the facts for an article in CHRISTIAN LIFE takes as much sleuthing as an FBI investigation. Take the case of "Revival Falls in the Congo," page 24.

BURNING IDOLS IN THE CONGO

Several months ago we read the initial report in the *Prairie Overcomer,* official publication of Prairie Bible Institute, Canada. It told how the revival fell during a meeting of national workers and evangelists in the Belgian Congo. Missionaries, at first dubious, soon recognized it to be of the Holy Spirit.

This was a "must" for our readers. No other publication was handling it. We needed complete information, factual information.

Gleaning the News

To get the complete story, we wrote Missionary Delores Meyer in the Congo. She brought us up to date on happenings there. Then we checked with Worldwide Evangelization Crusade headquarters for reports of mission workers and official opinion.

Other mission boards in the area were contacted to get new slants on the story. Their responses contained incidents equally as amazing as first reports: God was working among Congo nationals; missionaries watched and tried not to hinder.

Unevangelized Fields Mission provided valuable first-hand news from their workers as well as photos. (See accompanying photo of Congo witchcraft burning.) Other photos were obtained from Robert Butters of Worldwide Evangelization Crusade, Fred Lasse of African Inland Mission and Herbert Lockyer, Jr., of Moody Bible Institute, recently returned from a trip through the area.

To help our readers visualize the revival in terms of mission stations there, the Congo mission map was charted. As far as we know, it's the first map of its type ever published. Information for the map was gleaned from surveys of London's World Dominion Press and contacts with mission boards themselves.

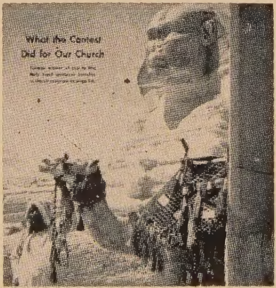
We did the investigating because we believed the Congo revival is significant. Now we are convinced. You will be, too, when you finish reading the article on page 24.

Camels and Prize Winners

YOU PROBABLY don't recognize the photogenic camel nor the guide on this month's cover. But Grand Prize winners of the CHRISTIAN LIFE Sunday School Contest might. Recipients of the 36-day tour with the "Flying Seminar" of the Winona Lake School of Theology, prize-winning pastors visit ancient Egypt en route to the Holy Land.

Ralph Stewart, 1952's prize-winning pastor, testifies in "What the Contest Did for Our Church," page 54, that it's more than a pleasure trip. It instilled missionary fervor in his church.

Harold Jefferies, Portland, Ore., pastor, who won 1953 Contest honors, had to postpone his 1954 Holy Land tour, however, because of illness. He awaits next year's trip.


What the Contest Did for Our Church

This year there will be another winner — maybe your pastor, maybe your church. Enough said. Your Contest entry blank is on page 58, waiting to be clipped and sent in.

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NEXT MONTH

Bernie Palmer tells the story of Oak Hills Fellowship, a unique, all-purpose missionary effort in barren, sparsely settled northern Minnesota.

You'll jog along in Correspondent Paul Haueter's jeep on an eventful trip through Yugoslavia.

Well-Known evangelist Merv Rosell outlines his plan for following up evangelistic meetings.

Dramatic fiction finds a young African chief struggling to stay true to Christ, even when tribesmen's threats affect his family.

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"It was partly through Power that four of our family were saved in 1952. After my eldest brother accepted the Lord Jesus at a Christian friend's home in Vancouver, he used to come home and witness to us five. We couldn't understand his witnessing very well at first. But he used to bring home Power and we all loved reading them as the stories were so real."—Port Coquitlam, B.C.

"Praise God, Ken has been saved! One Sunday night Ken's wife went to church and Ken stayed home with the little ones. He began to read the story on the back of Power about the unsaved husband who heard how he would be separated from his Christian wife. He began to weep uncontrollably, and then right there gave his heart to Christ. Once again you, too, can praise God for the ministry of Power."—Pastor, Fremont, Ohio.

FIND WAY TO INCREASE SUNDAY SCHOOL ATTENDANCE

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Just off the press are four brand new teaching aids:

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- New Mission-graph—Santo, Boy of Argentina—colorful, suede-backed figures for flannelgraph $2.25

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Use these lazy summer days to write up your ideas for Sunday School lessons, Young People's programs, special day programs, handwork projects, or Junior church plans.

Contest closes September 1. Write today for full information.

The secret to building Sunday School attendance has puzzled many pastors and Sunday School superintendents. They recognize that a strong Sunday School means a growing church.

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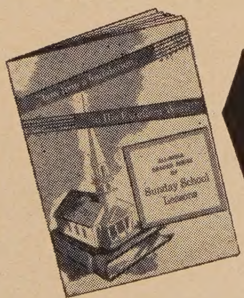

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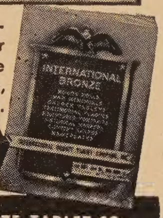

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Readers Write

Unfortunate Omission

Congratulations on the article in your July issue, "Hollywood's Spiritual Awakening," concerning our Hollywood Christian Group. The article was well written, but there was one unfortunate omission. That was the mention of our beloved Dr. Henrietta Mears. She, along with Dr. J. Edwin Orr and Rev. Richard Halverson, has been of invaluable assistance in founding and maintaining the spiritual policies of the Hollywood Christian Group. They were present at nearly every meeting for the first two years, and still give of their time in an adivsory capacity. We thank the Lord for the wonderful privilege of knowing Him as our Savior, and trust that He may, by His grace, cause us to serve Him faithfully and well.

Hollywood, Calif.

Tim Spencer, *President*
Hollywood Christian Group

* * *

What do those who make a Christian profession and yet remain in the theatrical world do with verses such as II Chron. 19:2, John 7:7 or I John 2:15? Recently a friend of mine witnessed to a great Hollywood producer whose name is world-famous. He said to her sadly, "I would give anything to be a Christian, but that is just what it would cost me: *everything*, for I could not remain in the business and live a Christian life."

Pasadena, Calif. Mrs. Betty Bruechert

* * *

One of the pictures accompanying the article describes these movie stars as Christian celebrities. Why are they so described, simply because of the tide of popularity that keeps them on the crest of events? Are they any better than other Christians, still able to live with their sins in the money-making-madness? Will the Kingdom of Heaven have an upper-crust society whose momentum that reached the top was accelerated by a senseless and selfish appeal to the fickle imagination and evil propensities of an equally senseless and adoring public? Let us declare the whole counsel of God that commands all and excuses none when it says, "Let every one that nameth the name of Christ depart from iniquity."

The Pas, Manitoba Harold E. Scott

* * *

The article on Hollywood is a revelation. One cannot evaluate a group by the "Judas's."

Springville, N. Y. William Broeneman

More, Please

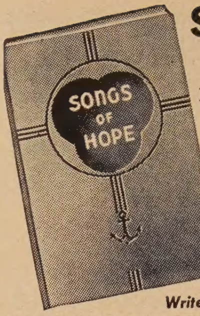
Please give us more good mission articles such as "Mission to Shangri-la." It was a real challenge . . . .

Lavonia, Ga. Rev. Almon G. Price
Rock Springs Baptist Church

■ *For the latest from Shangri-La, see page 40.*—Eds.

* * *

The article, "Mission to Shangri-la" is excellent in every detail, but I am troubled at the way in which the situation in Indo



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as Superintendent MacKinney sees it –

Chicago with its half million Jews presents a challenge for aggressive gospel work.

"The Jewish religion is the hardest in the world to live up to," said a prospective purchaser of our old building. We maintained that the great need is the presence of the Lord Jesus in the life.

One with serious domestic trouble boldly declared that he was satisfied, yet his life and cruelty to his family belie his words.

Visiting a temple with a Jewish friend on Passover, we heard nothing concerning the sprinkling of blood, the Passover lamb, or deliverance from bondage. Much was said, however, to inflate Jewish pride.

How do we meet the need?

Sixteen godly, trained workers in Chicago, plus fourteen in eight other cities of the U.S. and Jerusalem, carry the testimony house-to-house and shop-to-shop; Bible clubs have reached two hundred children per week; through our camps nineteen have come to Jesus Christ this summer. At a Sunday afternoon "Home Hour" an atheistic Jew in his sixties, repeatedly witnessed to, publicly confessed Jesus as his Saviour. Tracts and books are shipped out daily. A Jewish-Greek immigrant, after reading one of Mr. Lindberg's booklets, phoned requesting a visit from someone. A man who came to sell *insurance* left with *assurance,* saying "I've been working for the rock (Prudential), now I am standing on the Rock." Prophetic lectures and Jewish Evangelism Institutes in churches *challenge* Christians and instruct them *how* to witness to Jews.

A little lass, comforting her mother as we were leaving our pastorate, said: "Mr. MacKinney will go to Chicago and tell all of the Jews about Jesus real quick, and then come back." Far from being a one-man job, it is the obligation and privilege of *every* Christian to take the Gospel "to the Jew first, and also to the Gentile."

Help us in this ministry to reach Israel with the Message of Life!

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Milton B. Lindberg, General Director
Archie A. MacKinney, Superintendent
(formerly Chicago Hebrew Mission)
7448 North Damen Ave. Chicago 45, Ill.

China is presented on page 27. . . . You stated the Alliance missionaries are "fleeing before the Communist tide in Indo China." However, the whole trend of correspondence from Indo China is that they are going to occupy every possible center as long as they can possibly do so.

New York City A. C. SNEAD
Foreign Secretary
Christian & Missionary Alliance

Positive Action

I enjoyed the article "A Christian's Call to Politics." Too many good people, including some editors, feel that politics is rotten business and must be treated as such. Politics are as good or as bad as we make them and it is time for right-thinking people to take positive action.

Lamont, Calif. EARL BENHAM

* * *

I read with interest the article entitled: "A Christian's Call to Politics." If Mr. Clement is a born-again man, his conclusions should definitely bear some weight with the Christian public.

Ottawa, Kan. REV. E. LOREN PUGSLEY
Faith Bible Church

Slipped?

In the June issue of CHRISTIAN LIFE I noticed the article "Missionary Medics in the Making," written by Gilbert Turnbull. I am calling your attention to a fact that seems to have slipped the author's mind or that he has not known about. He states that this school is but nine years old. I believe this is a complete falsehood, because I, together with 16 other students, graduated from this school in 1927 after we had received our missionary medical training with one or more years of Bible study and one year medical school.

Loa Ebanos, Tex. HARRY NEUFELD
Mennonite Brethren
Gospel Mission

■ *Biola's School of Missionary Medicine begs to disagree. They write: "The history of missionary training in Biola included*

Christian Life

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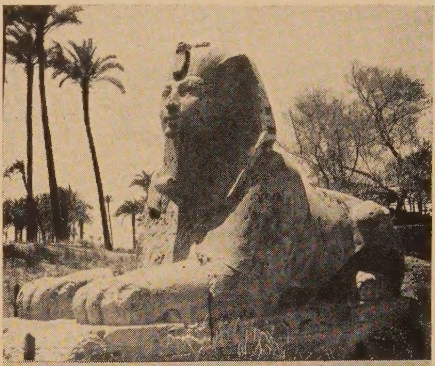

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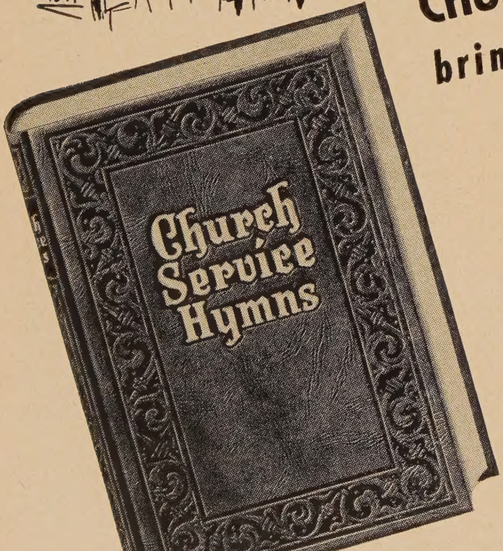

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medical classes from the year 1920. Nevertheless, the fact remains that Biola School of Missionary Medicine is just now completing its ninth year of existence. Organized in 1945, it is a separate and distinct school of the Incorporation, the Bible Institute of Los Angeles." Eds.

Spiritual Food

I find Christian Life interesting reading and much spiritual food.

Glen Bain, Sask. Ira E. Hebner

Christian Life Evangelists

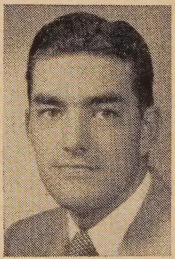
You can keep in touch with Christian Life Magazine though the Christian Life evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During September they may be heard at the following places.

DOUGLAS ROE

Montrose Bible Conf., Montrose, Pa., Sept. 1-6; Hyde Park Bible Institute, Scranton, Pa., Sept. 13; Tallman Congregational Church, Tallman, N. Y., Sept. 19-26.

GUY LIBBEY

State Fair, Lincoln, Nebr., Sept. 5-10.



RALPH WILLIAMS

Labor Day Rally, Deer Creek Chapel, Lorimor, Iowa, Sept. 6; Deer Creek Chapel, Lorimor, Iowa, Sept. 8-19; Independent Congregational Church, Otho, Iowa, Sept. 21-Oct. 3.

MR. AND MRS. LESTER PLACE

Youth for Christ, Williamsport, Pa., Sept. 11; Bible Church, Irwin, Pa., Sept. 17; Youthtime, Johnstown, Pa., Sept. 18; Bible Church, Johnstown, Pa., Sept. 19; Youthtime, Buffalo, N. Y., Sept. 25; First Baptist Church, Elba, N. Y., Sept. 26.

NEWS—PEOPLE AND EVENTS

20,000 Respond to Billy Graham's Berlin Invitation

by Paul Haueter

CHRISTIAN LIFE *Foreign Correspondent*

BERLIN felt the impact of the Gospel like never before when 80,000 people from the West and East sectors poured into Olympic Stadium on Sunday afternoon June 27. An additional unestimated number heard Evangelist Billy Graham by radio.

The other members of the team arrived in Berlin on Friday, two days previous to the rally, while Graham remained in West Germany recovering from an illness. In the evangelist's absence the team carried on, leading a press conference and holding a service at a refugee camp.

Saturday morning Dr. Graham arrived at the Berlin airport and was immediately whisked off for a visit to the city's mayor and to the American commanding general of Berlin. Then while other members of the team and their wives went on an army-conducted tour of East Berlin, Graham and Jerry Beaven led a press conference. The East German Communist press was represented as well as the West German press.

On Sunday morning Billy was again stricken ill. As I sat by his bedside he declared, "I *am* going to preach at the stadium this afternoon."

As the scheduled hour of 3:00 p.m. drew close, Billy arose and went to meet the thousands awaiting him. Our humble jeep, carrying a large colorful sign, led the procession of cars to the stadium. As Dr. Graham stepped into the arena 80,000 Germans arose spontaneously. They remained standing until he reached the platform on the green field. He was welcomed by Bishop Otto Dibelius, the valiant German prelate.

Three hundred fifty trumpets and wind instruments blended on a grand German hymn. Then the two thousand voice choir joined in. From the very beginning there was an awe in the atmosphere that comes only when the Spirit of God is present. This Olympic Stadium had been the scene of world sport contests and militant political rallies, but never before had there been such a spectacle to the glory of God.

In the center of the great arena the evangelist appeared almost insignificantly small as he stepped to the microphones. As silence swept the audience, Billy Graham held forth his Bible and began his message.

For nearly an hour the crowd listened. Then Billy requested silence and bowed heads. For a full minute a hush fell over the stadium so that only the ropes rattling against the flagpoles could be heard.

Graham prayed and then asked those who wished to accept Christ to stand. People arose all over the stadium until about 30,000 were on their feet. He instructed those who had previously accepted Christ to be seated, and then carefully explained further what he wanted. Twenty thousand remained standing and joined aloud with Dr. Graham in a prayer of repentance and faith. Song leader Cliff Barrows describes it as the most awe-inspiring sound he has ever heard.

BILLY AND GERMAN INTERPRETER
The Word was made plain

Even hardened newsmen accustomed to reporting world-important events were moved.

The entire front page of the *Berliner Zeitung* was devoted to the rally and carried the headlines, "Billy Graham Overwhelms Berlin!

"Many thousands were convinced yesterday as Billy Graham completed his message under the beaming sunshine of Olympic Stadium. . . . Billy Graham asked those of the 80,000 who wanted to begin an active faith and were prepared to live a life for Christ from this hour on to stand to their feet.

" 'This great stadium,' said he, 'is too large to ask all those who wish to accept Christ to come down to the platform in the center of the field.' He asked of the 80,000 that they not decide lightly for Christ, and that only those who really meant business should stand to their feet. Nearly a third of the Berliners present rose to their feet as under compulsion. Many of them had moist eyes and pale faces. The dynamic sentences which Billy Graham had sent into their midst without pause had not gone by without effect.

"The absolute high spot of this almost unbelievable scene came as Billy Graham asked the people to speak a prayer after him. He spoke it sentence for sentence which had to be translated by an interpreter, but the effect was as fresh as though he had spoken to the people in their own language. Twenty thousand people spoke this prayer while an unearthly atmosphere seemed to brood over the entire stadium. The prayer echoed from the stone walls and caused deep consideration by those who still remained skeptical. Billy Graham had conquered!"

Turning to another, we find two complete pages of articles and pictures. The paper quoted Billy as saying, "The people of Berlin have suffered much and are still courageous. Because this is the heart of Europe and of the world, I wanted to fulfill the invitation to come even though I had to be carried here upon a stretcher. This is the very minimum that I could do for Berlin. I am sorry that I could not minister in East Berlin. If I had an invitation I would certainly go to minister there."

After the rally Graham told me, "It was the greatest demonstration for Christ that I have ever seen. If people could have come forward they would have come by the thousands. Eternity will show how great the number really was, probably including many who did not stand.

"I believe that today there were more people added to the body of Christ than at Pentecost – never before have I made this statement."

To a people who have known so much of human greatness and armed strength it has been demonstrated "Not by might nor by power, but by my spirit saith the Lord of hosts." END

NEWS — Continued on page 35

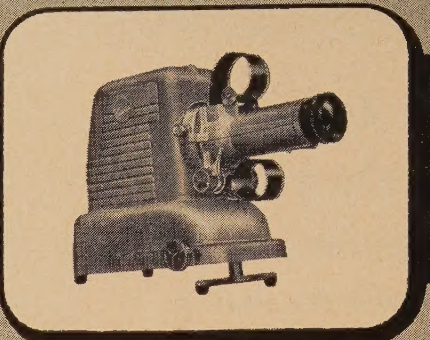
★ **First Report from 'Shangri-La'!**

★ **Gospel Air-Power for Latin America.**

★ **Pentecostals Win in Italy.**

★ **Buenos Aires Revival.**

A *Viewlex* PROJECTOR



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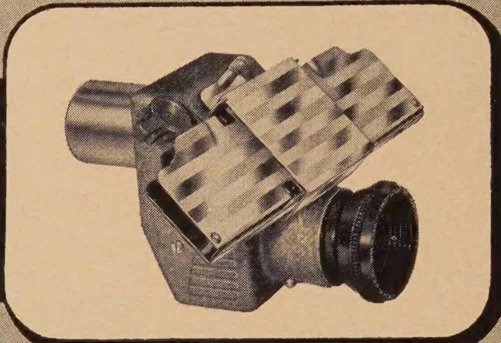

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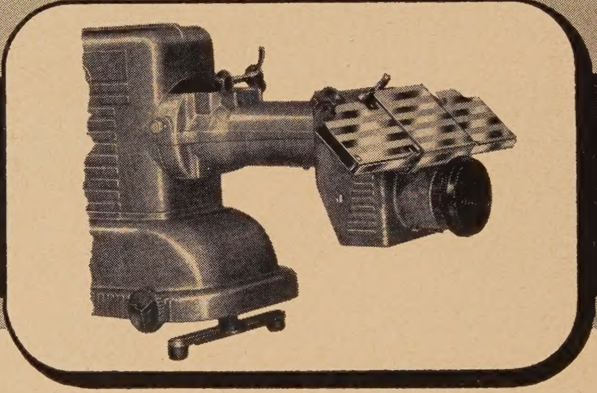

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Kay Hendrickson sends copies of special messages to missionary friends.

Girl Friday to Missionaries

by *Clara Jarvis*

BESIDES being a full-time secretary, Kay Hendrickson of Norwood, Ohio, actively corresponds with 45 missionaries and sends notes and tracts to many more on various fronts of the world. In a recent letter to me she mentioned having received three letters from missionaries that day: one from Japan, another from the Congo, and a third from Formosa.

It all began in 1937 when she met a Chinese Christian girl about her own age at Moody Bible Institute. They became fast friends and promised to correspond for the rest of their lives. In 1950 this Chinese Christian and her husband were both shot to death by the Reds. But through this contact, Kay had met Edna Merritt, now a missionary on Formosa, and missionary interest has snowballed ever since.

Five years ago Dr. Walter Wilson was at her church for a Bible conference. Kay appreciated his messages but wished her missionary friends could hear them too. Although she couldn't make it possible for them to hear the messages, she knew she could make it possible for missionaries to read them. So she took down the complete messages in shorthand, made up 150 copies and sent them out to various missionaries on different fields. She has since sent out hundreds of copies of such spiritual nuggets gleaned from special meetings and summer conferences.

In 1951 a foreign missionary visited Cincinnati. His fervent message so stirred Kay's heart that she determined, under God, to give an over-and-above tenth to missionaries she knew personally. Her *extra* tenth goes directly into missions.

Another factor in the development of missionary interest was the establishment of an All-Church Missionary Fellowship in her church.

Last year Miss Hendrickson was asked to teach the women's group of the Missionary Fellowship. Her deep interest in missions and her personal contact with missionaries on so many fields equipped her for this ministry. She says, "I tell the women that missionaries are like divers at the bottom of the sea, with prayer the *only* lifeline." Miss Hendrickson is assisted in these lessons by a close friend and gifted artist, who draws maps, interesting and authentic backgrounds and flannelgraph figures.

Miss Hendrickson keeps her missionary interest alive by keeping a prayer book with pictures of all her missionary friends. She makes it practical by remembering them with a Scripture calendar and handkerchief or something personal at Christmas. Sending food treats to a lone woman missionary in the jungles of French West Africa, delighting missionary children with story books or sending a compact light-weight Bible to a traveling missionary are only a few of the ways in which she proves tangibly that she is a friend of the missionaries.

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1954 Editorial Platform

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3. Promote missionary vision and action by on the spot reporting of world missions.
4. Counteract 20th Century tensions with Christ controlled living.
5. Stimulate consistent and effective Christian citizenship.

MORE trained men and women than ever before are needed today to man executive as well as staff positions in Christian colleges, schools, mission boards and publishing houses.

The reason: a greater work is being done by these organizations in presenting the Gospel than ever before in world history.

In their article on page 13, Leslie and Bernice Flynn describe some of these opportunities. The challenge is great, for today the world is frustrated at its own inability to meet its problems. In desperation it has turned to the Church for its answer. It is asking questions which Christians have been waiting generations to answer.

To meet this challenge effectively demands more than physical or mental ability, background, education, planning, hard work or even faith.

He who desires success in the work which God has given or will give him must have love. For some reason love isn't considered a business term; it doesn't seem to fit in with such terms as ability and hard work. Apparently, there are some people who don't believe it fits in with spiritual abilities either.

But the Apostle Paul didn't know that. In the middle of his treatise on spiritual gifts, I Corinthians 12 - 14, Paul elevates love above spiritual gifts. He even boosts it above faith and hope.

The core of love is not in refraining from beheading enemies or machine-gunning associates. Paul points out that love rules out such "minor" faults as jealousy, envy, gossip and criticism. When these things are listed, even Christian organizations and Christian employees sometimes blush.

One evangelical leader we know makes it a practice to ask revealing questions when he meets Christian workers. If the Christian worker is employed by a school, he asks about another school; if he is employed by a publishing house, he asks about another publishing house. Too often the replies reveal a spirit of criticism, gossip and rivalry rather than love.

Nothing gives Christianity a black eye quicker than a lack of love. The world knows that Christianity is based on love and it rightly believes that it should find love among Christian workers and between Christian organizations. But occasionally it detects a lack of love among those of us who believe that God is love and who claim to be indwelt by that God.

We know of more than one Christian organization limited by the lack of love of its executives. Their jealousy and competing with Christian organizations doing similar work has prevented God from prospering them as He would like.

The surveys conducted by CHRISTIAN LIFE in connection with "Wanted: Trained Christian Workers" were quite revealing, too. When asked if they were satisfied with their employment, CHRISTIAN LIFE readers who were employed by Christians or Christian organizations gave an almost unanimous affirmative reply. That was encouraging, because it was as it should be.

In another survey, the majority of Christian college students voiced a desire to work with Christians rather than non-Christians. But some students said they would rather work with non-Christians because they are easier to work with. Some said that secular organizations are better to employees and others testified that Christian organizations take advantage of employees. If that indictment is true at all, it is too true. And we'll have to admit that sometimes it is too true.

When Christian workers will manifest love among fellow workers, between Christian organizations and with employer and employee, love will lose its vague ethereal aura and become intensely practical.

We are glad we can write an editorial like this; a secular publication could not. In secular fields, rivalry and dog-eat-dog competition is encouraged; only the psychiatrist says that we shouldn't be jealous. Secular competition thrives on ruthless and even downright hateful competition.

But among Christian workers God has placed a spirit of love, according to II Tim. 1:7. With the love comes the power which Paul mentions in the same verse.

Although Christian organizations are doing a great work today, reaching more people with the Gospel and with Bible truths, both love and power are too often lacking. While the outreach is great and the activity is exhausting, the results are few.

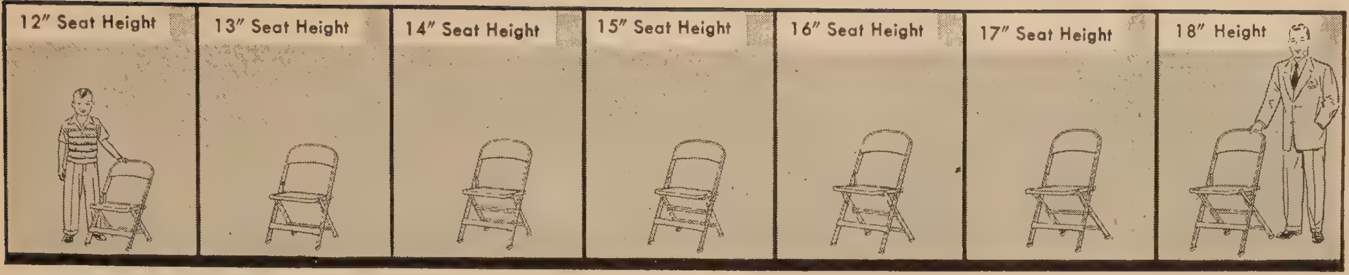
Competition has become too keen; power and love have become dull.

Of course, competition among Christian organizations and among evangelical churches is not as cut-throat as the world. But a lack of helpfulness, understanding and cooperation cripples Christian schools, mission boards, publishing houses and churches. Even where competition is hidden under the guise of propagating the Gospel, intense rivalry has robbed Christian workers of intense power.

Love is the essential characteristic and qualification for the present Christian worker as well as the prospective Christian worker. There will be no success, at least as God counts success, without it.

Today, as the world looks to the church, to church leaders and to Christian workers of every stripe, they must not see the same hatefulness, criticism, gossip, jealousy, rivalry and envy that is evidenced in the world.

We must be different. We must radiate love—His love.



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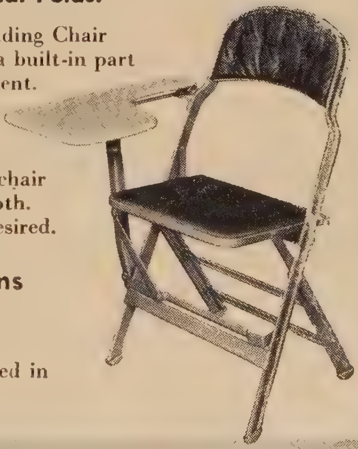

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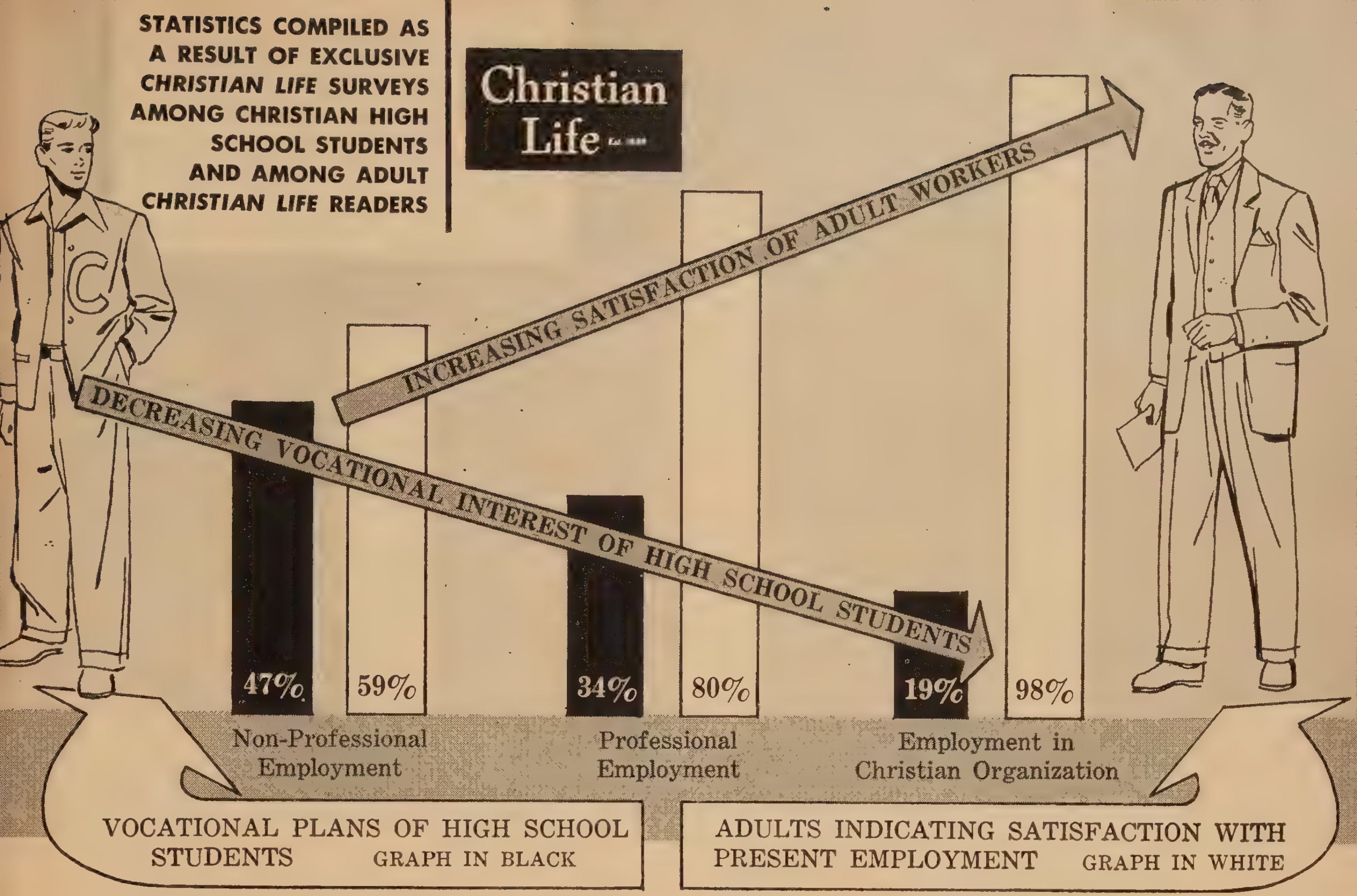


STATISTICS COMPILED AS A RESULT OF EXCLUSIVE *CHRISTIAN LIFE* SURVEYS AMONG CHRISTIAN HIGH SCHOOL STUDENTS AND AMONG ADULT *CHRISTIAN LIFE* READERS

WANTED:
Trained Christian Workers

by Leslie and Bernice Flynn

Despite urgent calls for trained workers, vacancies still exist in Christian organizations and skilled professions.

A MISSIONARY on emergency medical leave flew home to a large American city. Suffering from a nervous breakdown, he wished to consult a Christian psychiatrist. He learned that in that metropolitan area only one Christian psychiatrist had a practice. And he was so busy he didn't have time to give the extended treatment the missionary needed.

In all the U.S. today, competent Christian psychiatrists total a handful. With mental illness on the increase and Christians not exempt from psychoses, the likelihood is that more and more believers will stand in need of skilled help. Naturally, no Christian wishes to put his case in the hands of a psychiatrist whose basic philosophy runs counter to Bible teaching. Yet, where will believers go unless young people train for this wide-open field?

This is just one of dozens of specialized areas in which trained Christian personnel are urgently needed. A survey of Christian colleges, radio stations, Bible institutes, seminaries, publishing houses, missionary societies and evangelical agencies indicates the desperate plea for skilled Christian workers the country over.

Surveys of Christian high school students and students in Christian colleges showed that the dire need for trained workers will not be remedied by the next crop of graduates. Biggest need seemed to be a high standard for vocational training; planning for the future was sadly lacking.

CHRISTIAN LIFE readers who were surveyed indicated a desire for more training and a wish that they had geared their ambitions to further the Gospel.

It was obvious that Christian young people need vocational guidance on a spiritual level to acquaint them with possibilities for Christian service and to spur their ambitions to greater heights for the Lord.

Meanwhile, Christian organizations are seeking qualified workers, and vacancies in highly specialized professions are readily apparent.

A national youth organization wanted someone to head its vast advertising program. One of the country's largest Christian institutions needed some copywriters. Both of these outfits ran down every lead for months before they found anyone they felt was qualified enough to approach.

One Bible institute constantly searches for professorial talent. Its president says, "Folks are always volunteering, but most applicants lack thorough training in their chosen field." The same school could use two or three field men right now, who have the prime requisites of spirituality, personality and effective, non-pressuring salesmanship.

Christian schools seem agreed that qualified librarians are at a premium. One looked around months for an assistant librarian recently.

A foreign missionary official listed, among growing needs, missionaries with special training. Some of the particular specialties were script writing for radio programs, documentary and teaching movies; bookkeeping for the enormously increased red tape in international life and governments' increasing tendency to examine records of philanthropic organizations; and technical skills to operate power plants, tape recorders and inter-station radio sets.

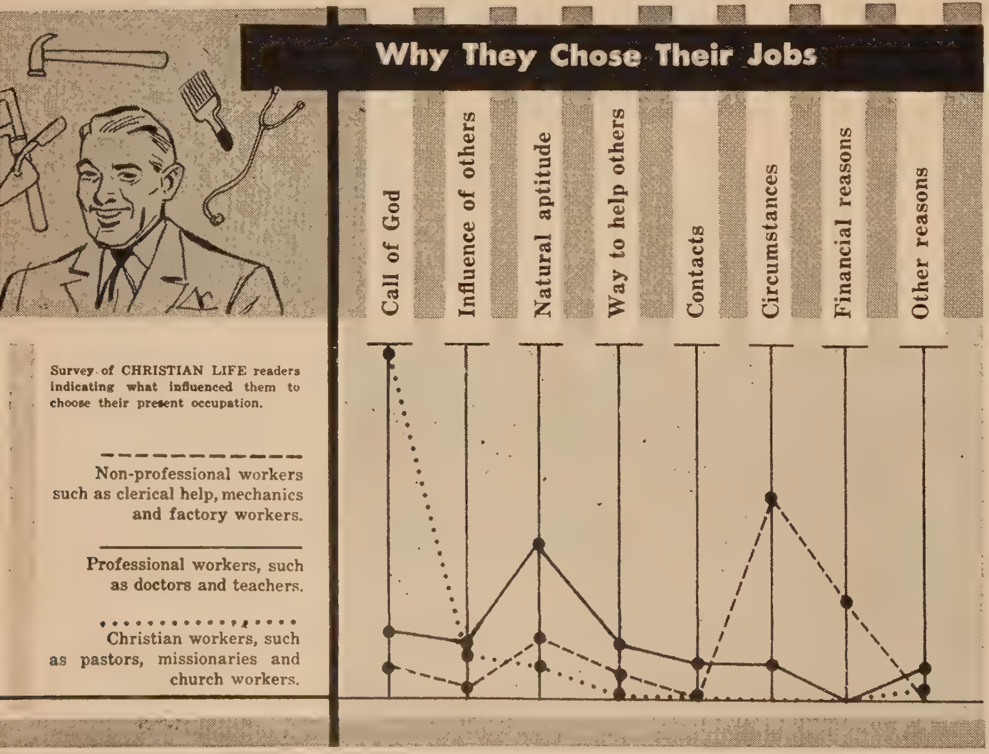
One publishing house reports that its art department has been trying for months to locate one or two qualified artists to add to its staff, but though applicants have been many, none has been of sufficiently high caliber. Another printing house says, "There is a great need for Christian executives, accountants and salesmen."

Few Christians have mastered the technique of producing Christian movies or TV programs. In a day when public schools are pushing visual aids to the limit, few Christian authorities are available to demonstrate and handle these media.

Strange as it may seem, clerical help is scarce. Stenographers are worth their weight in gold. The depression-born generation is now embarking on the workaday world and since the birthrate was low in the thirties, the present pool of workers is low. But one Christian personnel manager points out that this is only part of the picture. Secular companies are holding out powerful attractions. Some offices have air-conditioning, electric typewriters in color, lush decorating, free vitamins, free lunches, background music, free tennis lessons. What Christian organization can compete with such lures?

Granted that many Christians prefer work in a secular outfit because of greater material benefit, this does not explain our dearth of Christian workers in all fields. Key leaders point out important causes. If these factors can be remedied, we would be on our way to a much larger supply of trained Christian workers.

The anti-intellectual attitude of fundamentalism in general has militated against the training necessary for leadership in many professions. One good-sized evangelical church once advertised a debate in its youth society on the proposition, "Resolved that a Christian should avoid going to college." Preachers have warned of the danger of losing one's faith in higher education and have decried warnings against too much knowledge. As a result, many fundamental churches have few of their constituency go off to college.



Variety of factors listed as influential in deciding employment of Christians.

"Moody never went to college," people point out. Yet, significantly, Moody and others who didn't go were often the ones who started schools where young people could more effectively prepare. The Bible school movement is to be congratulated for its accreditation program and emphasis on higher standards of teaching. Yet when one Bible school lifted its educational level, large numbers of its supporting constituency objected, assuming that spirituality and scholarship are mutually exclusive.

Much modern fundamental preaching depends on forceful personality, evangelistic zeal or graphic stories to get results. Little appeal is made to the mind. This is just the opposite of Paul's method. He spent much time in his epistles proving his point before making his application. A university man, he believed that God's revelation was addressed to the organ God had given for its reception, the mind.

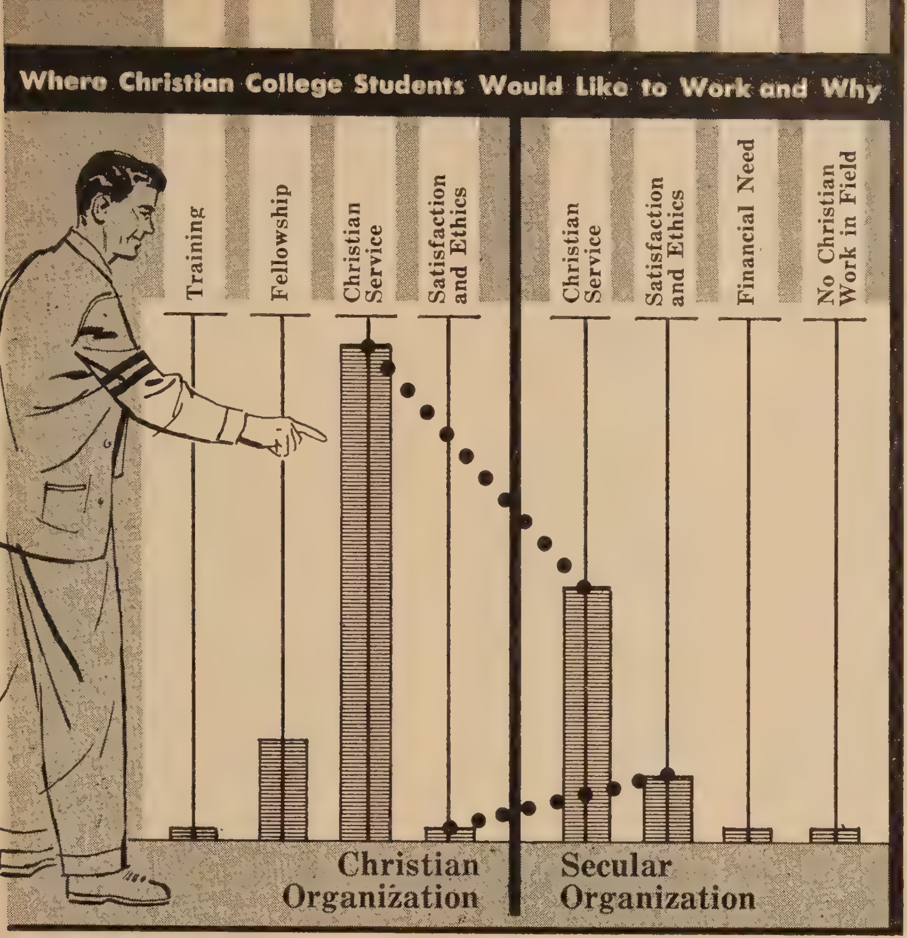
Historians agree that John Wesley saved England from a revolution similar to that which blood-bathed France. Yet Wesley was an Oxford scholar. His Methodist preachers who moved England were not ignoramuses any more than Paul. Fourteen came from Oxford, several of them with academic honors. Twelve came from Cambridge.

Recently, however, a friend of Inter-Varsity Fellowship wrote from England that few young men could be found in that country to be nominated for three principalships, recently fallen vacant at three evangelical colleges. Likewise, certain junior offices were doled out to liberals because of lack of educated evangelicals. A committee that tried to unearth a top-rate principal for a proposed Bible college failed because no adequately trained evangelical was available.

Strangely enough, the same Christians who cheerfully contribute to missions give only a trickle of cash to support the Christian schools that train the missionaries. With bewildering illogic, they somehow fail to see that without education supplied by Christian colleges and seminaries these missionaries would be poorly equipped.

One wise pastor on entering a new parish told his official board, "You are now a debtor to the Christian schools I attended. This church should now include them in its missionary budget." Seeing the point, the officials gladly listed the schools in its benevolent giving.

The artificial division made between full-time and part-time Christian work has deterred young people from training for many specialized fields. Appeals are made by pastors, missionaries and youth leaders for dedication to "full-time" service, meaning the pastorate or



College students desire work with Christian firms, but vacancies still remain.

mission field. Other callings are not given the glamor of so-called "full-time" work. Young people who do not attend Christian schools to prepare for pulpit or foreign field are somehow lumped in a lower category of consecration.

One church had a service flag with stars for every young person training in Christian schools for "full-time" service, whereas the fellows and girls studying to be Christian doctors or lawyers or nurses in secular schools received no recognition. When one fellow after a couple of years in a Bible school informed his home church he felt no call to the ministry but did have a definite conviction to major in science, he was looked upon as a backslider. Yet today the same fellow is happy in his God-chosen profession, has contributed to a harmonious understanding between the Bible and science, and teaches part-time in a Christian college.

In reality, every Christian should serve the Lord "full-time." He may have to spend several hours a day earning his bread. But Paul was no less in "full-time" service because he often spent a few hours a day tent-making to pay for his own keep.

One editor complains, "People often feel called to be a pastor, but no one feels called to write Sunday school lessons."

Sometimes both faculty and students at Christian schools by their attitude toward office help and maintenance men give the impression their work ranks far beneath that of teaching. Yet, without all working together, each in his specialized place, Christian schools could not exist.

Moody Bible Institute puts the matter very pointedly, "Everyone isn't called to be a preacher or a missionary. Yet every person in Christian work — whether stenographer, accountant, engineer, scientist, copywriter, teacher, janitor or in any one of many other classifications — is truly in full-time service. Each makes a valuable contribution to the cause of Christ. At Moody we have more than 400 full-time employees — and every one is doing business for God. They make it possible for others to prepare for the ministry, mission field, Christian education or a ministry of music."

The superficiality of Christians in meeting many problems of today has discouraged intensive training in many professions. Glibly quoting, "Christ is the answer to all of men's needs," hasn't proven incentive for Christian youth to devote their energies to some particular field like social welfare. One professor in a well-known Christian college asserts, "The need for Christian social workers merits a complete article of its own. The field is wide open, for the evangelical world hardly seems aware this phase of opportunity exists. Two years of professional training beyond college are required. Such areas as child welfare, adoption agencies, individual case work, marriage counseling, therapeutic group work and the courts are in great need of workers. Christians, if properly trained, may secure positions in secular agencies both private and government, and openings are now available with Christian agencies. Christians could very well be employed as probation officers, policewomen and in city welfare departments."

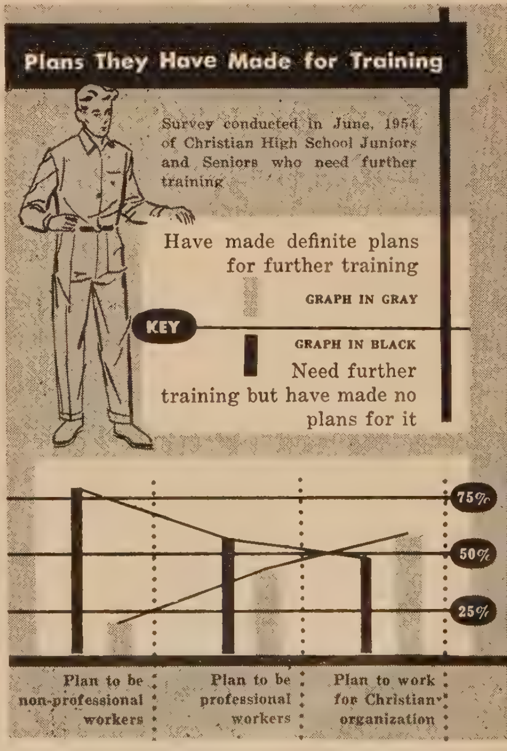
In our city courts Catholic priests usually appear in behalf of juvenile delinquents. Often a rabbi comes, but rarely a Protestant clergyman. Only in the last year has an evangelical welfare society been established in New York City.

Work among female outcasts is virtually nil in our big cities. Practically no female rescue missions exist. One was recently organized in Brooklyn, the only one in the entire New York City area.

Commented one leader, "This is a Christian missionary enterprise that should have been started years ago. But where are qualified workers?"

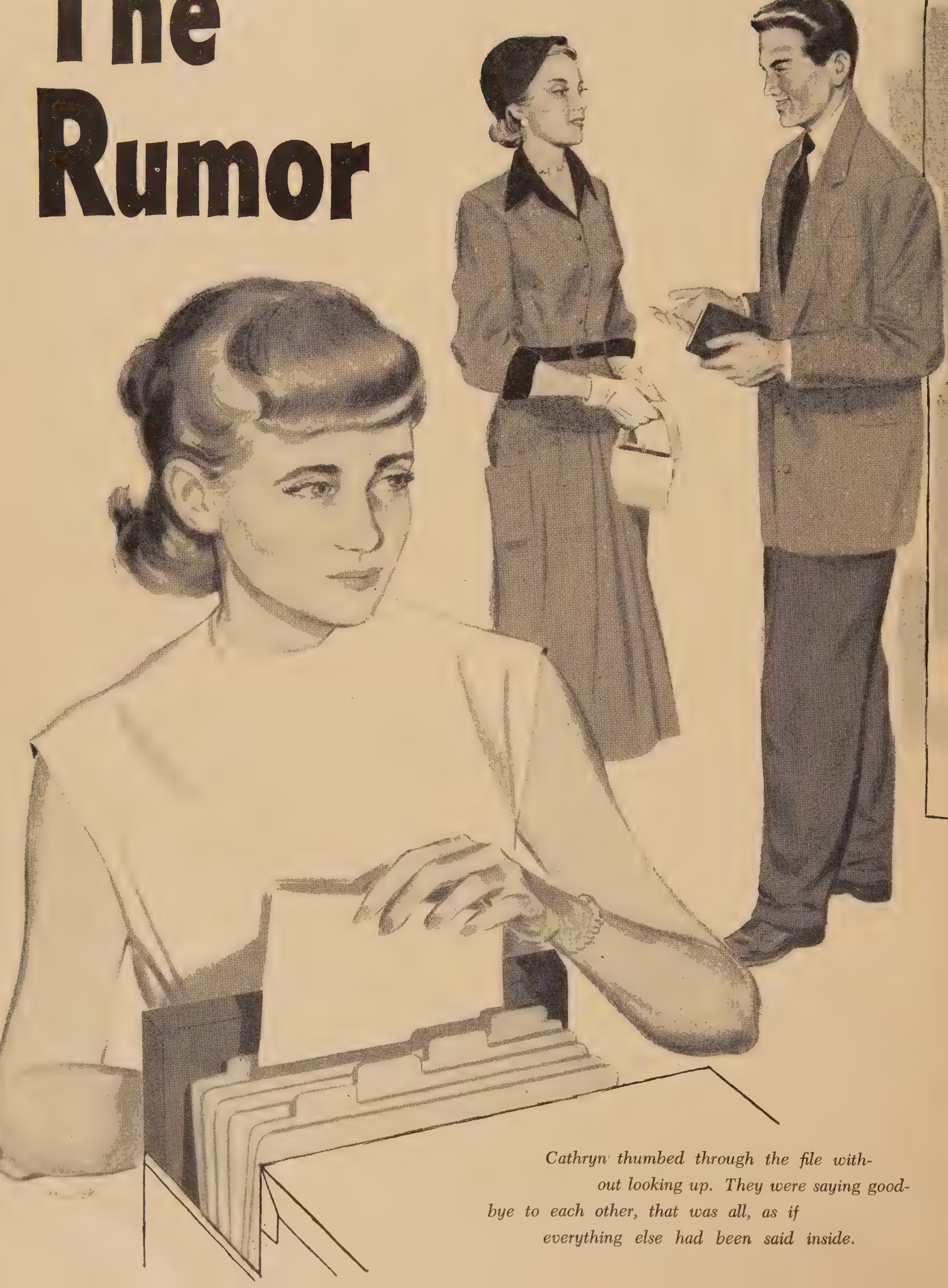
A pastor in the east wished to offer a course to his young married couples on "Marriage and the Family." After two years of search for a qualified teacher, he wrote the sociology department of one of our leading Christian colleges. A professor who had recently entered the field replied, "Since teaching in this subject, I have become

(Continued on page 74)



Teen-agers reveal lack of planning.

The Rumor



Cathryn thumbed through the file without looking up. They were saying goodbye to each other, that was all, as if everything else had been said inside.

It was suspicious, not the kind of behavior for a pastor; but Cathryn wasn't going to say a thing about it.

by Shirley Nelson

AT 11 o'clock on Tuesday Jacqueline Hearst arrived, gentle and catlike as always. Cathryn, running the semi-annual reports off the noisy old duplicator, didn't hear her cautious tap.

"May I see Pastor Kinney?"

Cathryn started, then turned and stared briefly. When Jacqueline was around, she felt like a little girl, and now she felt like a dirty little girl, perspiring in her rubber apron, fingers inky.

"I'll check," she said finally.

But the pastor himself had already opened his office door.

"Come in, Jacqueline."

He smiled at her and she smiled back, her slow, questioning smile. She walked past Cathryn, inches taller, fragrant and unhurried. Ten years ago in high school she had been just like that.

"Can you handle phone calls for awhile, Cathryn?"

"All right, Pastor."

Then he shut the door. Cathryn turned back to the duplicator and examined the last copy. It was crooked. They needed a new machine. They needed a new typewriter too. In fact, the only thing new in the church, she thought with some amusement, was a new soprano soloist. And a new pastor. A pastor who looked as if he were still in college, with his crew cut and tweed sport coat and disarming grin. To be sure, he was older than he looked, father of three children, a capable and sincere minister of the Gospel. All the more reason why he should "avoid the appearance of evil."

It was an indulgent thought, one she had harbored unvoiced for two weeks, since Jacqueline's visits to the church began. Cathryn turned the duplicator with vigor. She wanted to drown out the mumble of voices in the next office, and dike the sea of her own disturbing thoughts.

But the thoughts and the voices continued long after the duplicator stopped. She left the pile of reports, slip-sheeted, on the table and sat down to finish the list of inactive members the pastor had requested. This church was her world. She had been brought up in it, found Christ here and discovered open doors to active Christian work. The office and the choir . . . those were her special areas of service. Sunday after Sunday people told her how much they enjoyed her singing. That was why she allowed herself to be just a little hurt when someone as new in the church as Jacqueline was suddenly given the solos.

And she knew – she had heard them talking – that some people were most upset because a girl like Jacqueline should be allowed to sing in the choir at all. "The Homebreaker" she had been called in the past. Among other things, it was rumored that she had caused the divorce between Mr. Fisher, the real estate agent, and his wife. Cathryn had never repeated the rumor. She did know, however, that Jacqueline had had quite a lot of matrimonial trouble. At the present time she and her husband were separated. But that was Jacqueline's business.

At 12:30 Cathryn went to lunch. When she arrived back at the church at 1:15, they were still in there. She could hear the flow of conversation, not steady, but intermittent, like two people enjoying a formal chat. 2:00. She typed up the minutes of last night's business meeting. There were long pauses in the other room now. Once she thought she heard Jacqueline crying. 2:30. Unable to concentrate at the typewriter, she decided to clean out the correspondence file.

At ten minutes to three the door of the pastor's office opened. Self-conscious in her embarrassment, Cathryn thumbed through the file without looking up. They said goodbye to each other, that was all, as if everything else had been said inside.

"Bye, Cathryn."

She glanced up at last and blushed. Jacqueline's gaze had always been overly direct.

"Goodbye."

And Jacqueline slipped out, leaving the fragrance of her perfume behind. The pastor went back into his office and shut the door. At 5:00 Cathryn covered her typewriter and went home.

"There's something you don't like about working for him."

Silence on Cathryn's part during dinner always made her mother probe. Probing usually brought more silence, but tonight she wanted to talk, unload to someone the confusion that the last two weeks had brought.

"It's not that. It's just . . . well, wouldn't it bother you to know that he was shut in his study with . . . a girl my age for four hours?"

Her mother looked startled at the unexpected burst of information.

"I'd say it depends a good deal on the woman."

Cathryn debated. There was something wrong about this. But she had aroused her mother's curiosity and it wasn't fair not to go on.

"Jacqueline Hearst."

There were seconds of silence.

"Four hours?"

She was bland enough in her reaction, but Cathryn knew she was struggling to be casual.

"It isn't the first time. It's been four days in the last two weeks."

Her mother brushed the crumbs on her place-mat into a little square.

"Well, Cathryn, maybe he's trying to help the girl." She said it generously.

"I know. Without doubt. But it doesn't look good. That's all."

The subject was dropped and might not have been mentioned between them again that evening if Cathryn hadn't overheard the telephone conversation.

"Now don't jump to conclusions," her mother was saying. "It's just that it doesn't look good, you know."

There was a pause. She chuckled.

"Well, you are a persistent one. All right, I'll tell you this much. She's in the choir. About Cathryn's age. But I don't think . . ."

"Mother!"

She hung up.

"Mother, you shouldn't have done that."

"Oh, don't worry, Cathy. That was Evelyn Matthews. She won't tell anyone."

Cathryn went to bed wondering what would happen if it did get around in the church. She had heard of this sort of thing ruining men's ministries. Of course, if it was true . . . .

Wednesday was the pastor's day for home visitation, and Cathryn was alone in the church with her thoughts. Alone, that is, till just before noon when Alice Franklin came to get a flannelgraph lesson from the supply closet . . . and lingered. Alice was an erect person with keen blue eyes. She wasted no time, no steps, no words. She had been superintendent of the Sunday school for five years and her influence in the church was far-reaching. She half-sat on Cathryn's desk.

"You're in the know if anyone is. Tell me that what I've been hearing isn't true."

Cathryn stiffened.

"What have you been hearing?"

"Three people this morning told me that the pastor is having a clandestine affair with one of the girls in the choir."

Alice was blunt.

"Everyone's pretty upset about it," she continued.

Cathryn cringed. Was it possible that in something over 12 hours this thing had traveled so far that now no one even knew the source? Alice was waiting for her to speak. She wanted to look at her but she couldn't.

"That's pretty awful," she managed.

Why was it that only bad things, like malignant growths, spread so wildly and uncontrollably? What could she possibly do to stop it?

"Do they have any idea who the girl is?" she asked.

"I haven't heard any names mentioned."

And then she knew what she should do. She should tell Alice that she had started the rumor unintentionally and that there was no truth in it. Alice could start the grapevine unwinding from this end.

But no. You didn't tell such things to Alice. She was not the type to forget.

Cathryn raised her eyes, but her sense of deceitfulness made her gaze unsteady.

"I don't think there's an ounce of truth in it," she said. "I ought to know."

"That's what I figured. I'm glad to hear you say it."

Alice stood up and walked to the door, unsmilingly.

"Maybe it'll all blow over," she said.

Listening to her efficient footsteps echo down the hall, Cathryn wondered if she had convinced her.

There was seldom anyone in the church at noon and after lunch Cathryn often went upstairs to the cool sanctuary to rest on one of the cushioned pews. She must have fallen asleep today, because suddenly she was startled by footsteps entering the choir loft behind the pulpit. From the voices she judged Mrs. Bob Johnson and Ann Tyler.

"Hold the tape at that end. I'll run it down to there."

They were measuring the choir loft rail for new curtains. Not in the mood for conversation, Cathryn lay still, quite sure she would be unspied in the dim church.

"It's a shame," said Mrs. Johnson. "But I suppose a young, goodlooking pastor falls into all kinds of temptation."

"His poor wife. Think she knows?"

Their thin womanly voices bounced about the empty auditorium like ping-pong balls. Cathryn froze to the pew.

"Who let the cat out of the bag?"

"I don't know. But several people have seen it for themselves. What's the measurement?"

"Looks like 14 feet."

The voices receded down the stairs. All at once Cathryn was filled with a compulsion to run after them, to tell them frantically that it was all a foolish overgrown rumor she herself had started. But holding her against the pew was a strange new conviction that possibly it *was* true. Somehow, hearing from all sides what she had been cloistering in her mind for two weeks brought a sense of reality to it all.

She closed the office early that day and went home, nervous and tired. To her anxious questioning her mother replied that no one had called her about the rumor. *(Continued on page 32)*

Shall I Be a Pioneer?

by Don Hillis

A SCORE of frontiers must be conquered for Christ; a thousand tribes are still unreached with the Gospel. The call of these lost tribes has resounded in godly hearts from Paul's day to ours. "I strived to preach the Gospel, not where Christ is named" is the testimony of that intrepid soldier of the Cross.

With that same vision, many of the Lord's best missionaries are today pouring out their lives among jungle aborigines.

Such a missionary wrote me, "You say you are interested in India's millions; you say that time is short. Then why can't we encourage you to go to the tribes of India who do not have the Word of God?"

The very fact that I am interested in the millions of India has kept me from going where there are only thousands.

Suppose one million people in one area and 500 in another have never heard of soap. Both groups are desperately in need. Eventually a soap salesman visits the million people and in ten years 50,000 people are "converted" to the value and use of soap. Then one of these "converts" discovers a slightly different way of making soap. The vision of manufacturing and selling his product captivates him. With zeal he enters upon his task. But to whom shall he sell it? Shall he go to the 950,000 yet "unsoaped" members of his own tribe or to the 500 in the other group. His decision rests not upon the number of "converts" in his tribe but rather in the need for reaching the 950,000 "unconverted" people.

We must not assume that a missionary in a land which already has the Word of God has not understood God's program. The placing of the Word of God into another tongue is certainly not an end in itself. Our objective, rather, is to win souls.

Sad indeed it is that there are unreached aborigines in India. They need the Gospel and they should get the Gospel.

But, quite as distressing is the fact that millions who speak languages into which the Bible has long been translated are just as unreached as if the Bible had never been written.

Actually, each new generation in every country constitutes a new frontier to be won for Christ. Every soul, ignorant of the Word of God, is a subject for the prayers and labors of the "pioneer" missionary.

Whether it is for the Aztecs of Mexico, or the actors of Hollywood, the Bhils of India or boys and girls of New York, pioneers for Christ are needed.

Big-hearted preacher is
Florida's self-appointed
missionary to the Bahamas.

700 Islands Are His Pastorate

by George X. Sand

Lerch covers his Bahama mission field in a typical native sailing craft.

IT WAS hot and still, with the relentless tropic sun casting shimmering, eye-searing reflections from the snowy beaches and the white coral upcroppings of the tiny scrub-covered island. Only the barest trace of breeze came across the sparkling, glassy sea — the sort of stirring of sluggish air that none but Bahama Island sailors seem capable of catching in their sails — as the native schooner creaked gently and crept in over the quiet reef.

There were four men aboard the dilapidated craft, which smelled strongly of dried fish. Three were Negroes. The single white man, stocky and blond, was a passenger and at first glance looked startlingly out of place among his black companions. The men's easy conversation, however, belied this.

"There they is, Brother Lerch. They sees you now." White teeth flashed in the muscular captain's face as he said it.

"We bringin' de Lawd's mahn for you!" one of the crew members shouted toward the Negroes who were beginning to gather on the nearby shore.

There came answering calls and waves of greeting, to which the blonde passenger responded.

Everett C. Lerch, Baptist pastor turned missionary, was smiling as he stepped ashore. An ancient Negro man, the minister of this little remote island settlement, held one of the visitor's hands in both his own, sincere words of welcome trembling on his lips. Children rushed forward with delighted cries and the white man reached down and rubbed their little black heads affectionately as they in turn hugged his legs.

The missionary turned and caught the captain's eye. "I owe you for my passage from Nassau," he said.

The white smile flashed again across the brawny Bahamian's sweaty face. It was obvious the man was very poor; a rope belt held up his tattered trousers. But he said proudly, "We feels we owes you — for comin' here."

The missionary studied him for a moment, nodded and withdrew several tracts from his shirt pocket. "Give these to that family we were talking about . . . and I'll look for you to pick me up here tomorrow afternoon."

Such visits to the Out Islands of the Bahama group are very important to the 42-year-old pastor of the Riverland Baptist Church of Fort Lauderdale, Florida. This is his self-chosen mission field: a vast 70,000 square mile network of nearly 700 coral islands that lie just below the horizon of the turquoise sea when one looks eastward from Miami. The beautiful atolls begin at one point barely 50 miles from the United States mainland. And yet these 50,000 islanders, mostly Negroes, are thirsting for the word of God — and getting very little of it. They are English subjects, nearly all of Baptist inclination, and Missionary Lerch has become their main contact with the Scriptures and the outside world.

"The people are pitifully poor and uneducated," says the Florida missionary. "How some of them, particularly the pastors, manage to remain alive is a mystery. Their main income comes from food and shell fishing, and even that is limited."

An example of determination by an Out Island pastor was called vividly to Lerch's attention during a recent visit to his far-flung marine parish.

Leaving the U.S. at the port of Miami, the missionary had booked passage for Nassau aboard a squat and inexpensive 75-foot tramp steamer. The 185 mile trip required the better part of a day, although he could have accomplished it in less than an hour by air.

Nassau, the capital of the Colony and the "jumping-off" point for the outer islands, has an Old World atmosphere which comes as a surprising change to arriving Americans.

Bahama pastors don't retire, according to these three men, ages 86, 79 and 89.

Clothing is sent to needy islanders.

The next day he continued on his way to Andros Island. This time he was traveling on the mail steamer. "Whenever such weekly or monthly mail boats stop at a remote island or cay the entire population turns out to greet it," he explains.

Such "settlements" may represent as many as a thousand souls, or, as in the case of Cay Lobos, for example, there may be only a half dozen living there. (In addition to the 700 islands comprising the Colony there are also about 2,400 cays and rocks, a total land surface of some 4,666 square miles.)

When Lerch landed at Stafford Creek, his destination on this particular trip, he was royally welcomed by all the inhabitants and the pastor, Simeon Woodside, a spare little Negro man of 79 with thinning gray hair and clear, twinkling eyes. "I would like to show you our church," he announced proudly.

The building, largest in the community, boasted the usual coral rock walls and thatched roof.

Entering the building, Lerch saw there was no glass for the windows – only wooden storm shutters with which to close the openings in the event of bad weather. There was but a single door – no carpets, no pews, no lighting facilities, in fact, practically none of even the simplest conveniences of his own church. And yet, standing here in the hushed gloom, you realized in no uncertain manner that you were in the Lord's temple and that His word was spoken here.

The missionary ran a finger tip thoughtfully across the hand-hewed pine pulpit, the similarly hand-made benches for the congregation. "It must have taken a lot of work to build a church like this completely by hand," he observed.

Woodside agreed that it had. It wasn't until later, however, that the missionary learned the old man, who has but one arm, had built the church himself.

Pastor Woodside's salary last year totaled only $10.

Fortunately, Brother Lerch's heart is well-fitted to understand and sympathize with such poverty and sacrifice. His own 18-year ministry has often led him to accept poor parishes where, as he smilingly puts it, "you just lived and preached and endured."

A Floridian "on and off" since the age of eight, he worked as a young man for the Bell Telephone Laboratories in New York until that organization saw fit to lay him off during the lean years of the early 30's. He next became a musician, playing the saxophone in dance bands.

"After a couple years I grew disgusted with that life, however," he recalls dryly. "I started attending church, and a year later I became converted." About that time he also married Myrtle North, a Christian girl from Orlando, Fla.

Feeling the call to preach, he attended the Baptist Bible Institute in New Orleans for a short time "but was forced to give it up." The depression was on, and he and his wife had to provide for the first two children.

He did some mountain mission work in Kentucky, then returned to Florida to accept his first pulpit at the town of Bellview, where he was ordained.

Never one to seek out the larger churches, going always instead where he felt he would be most needed, by 1941 Everett Lerch realized he would have to resort to some supplementary form of income to support his growing family.

He bought his first printing equipment, a small job press, and started publishing tracts and small books of religious stories. The tracts he gave away. The books he sent through the mail to box holders on rural routes and to any others whom he suspected might purchase his works. "They didn't buy very many," he recalls.

However, while he didn't realize it then, the Lord was preparing him for what was to follow. He was learning the difficult art of conveying a stirring message via the written page. When he wrote his first book of 90 pages, for example, "Jesus For Eternity," the linotype operator who set up the work at the printer's was converted.

It was not until 1949 that God directed Lerch across the cobalt sea toward the nearby Bahamas. He read in a denominational paper one day of the people's need and realized that here was real opportunity to put his writing and printing experience to work for Christ.

"I soon discovered that one of the greatest needs was that of educational literature," he says. "Particularly Sunday school material for the children was needed. The boys and girls had practically no Bible stories. Nor was there any but the most meagre provision made for training the island pastors."

Last year Lerch ran off on his small lithograph press, set up in his garage for the purpose, some 64,000 tracts and 16-page religious booklets, aimed mainly at Bahamian youngsters. This year he hopes to be able to send 100,000 such publications to the isolated islanders.

"Only God will know the end result of this work in souls saved and Christians strengthened out there where so many have so little and are so thankful for whatever is done for them," he says.

"The literature we send them is read over and over by many people," Lerch says. "They have no newspapers, no magazines and television, and it does not find its way into the wastebasket, as unfortunately happens frequently in this country."

It is truly inspiring, he continues, to see how serious these people are about God. To attend their last mission conference at Nassau, for example, many of the Out Island pastors, including the women, came 100 miles or more by native sailing vessel. One oldster, traveling alone, crossed 50 miles of open sea in an 18-foot yawl. He made the trip in 11 hours.

Bahama pastors don't retire. They serve Him until they die. Ages of 70 and 80 are not uncommon. One venerable pastor, 89-year-old Thomas Hield of Grand Bahama, is responsible for *nine* churches on his big island.

These simple people have grown to love the white man who was led to choose this lonely island ministry. They wish they might somehow offer more than just their sincerity and hospitality in return. They are ashamed that the latter usually will consist of but a dish of rice and pigeon peas for supper, "with somebody finding a bed for you later on."

But "Brother" Lerch understands. And he gets his rewards in better ways. For example, the greeting he received upon his last visit to Eleuthera Island. There a fine Christian woman the wife of 86-year-old Pastor Cambridge, threw convention to the winds and welcomed him with an impulsive hug and kiss on the cheek.

Missionary work in the islands is not exactly devoid of perils. Poisoned food is one of these, since refrigeration is practically impossible. Once the seafaring pastor left the squat mail boat at one of the island settlements because of bad weather. Later he learned that the little boat had succeeded in safely crossing the 50 miles of storm-tossed ocean that had separated him from his destination. After arriving, however, and while the storm subsided, the crew had fished for food, managing to catch a heavy-bellied amberjack. All the passengers and the four crew members promptly ate of the 100-pound fish and immediately became food-poisoned. So violently ill were the crew members that the little vessel was delayed a week while a new crew was sent to bring it back to Nassau.

Is the one-man mission worth it? Will the stocky Florida pastor be able to expand his field to include the islands of the West Indies, as he hopes? (He has just received a request for 550 children's Bible stories to be sent each month to three Negro ministers for distribution on the island of Jamaica). Lerch answers by relating an incident that took place early one morning recently in the Out Islands.

Because there are seldom any roads through the scrubby growths that cover these low-lying, rocky islands, the inhabitants are in the habit of "walking the beach" from one town to the next and to church on Sunday morning. It was just breaking daylight one morning when the tired missionary, sleeping in a shack near the water, was awakened by voices. He listened. It sounded like two children, a boy and girl. He got up and saw them walking along the beautiful pink strand, their childish voices joined in song, sweet and clear.

They were singing "I'd Rather Have Jesus Than Anything." END

Last year Lerch printed and sent out some 64,000 tracts and religious booklets.

New hope for missions of this generation
throbs in offerings of self-denying saints.

They're Impelled To Hold Nothing Back

by Fred D. Jarvis
CHRISTIAN LIFE *Foreign Correspondent*

"IT IS a thing which breaks the heart and tries the soul of missionaries. In fact, it almost causes them to lose faith with their Christian brethren."

So wrote a CHRISTIAN LIFE reader after she had read my article, "The Crime of the Century," in the January issue of CHRISTIAN LIFE. That hard-hitting blunt article was written in a mood of protest against the unconcern of American Christians about perishing souls in distant lands. It admittedly gave only one side of the picture.

Yes, there is another side. Let's look at it and see what many sacrificial Christians at home and abroad are doing to atone for the crime of the century.

The best example of sacrificial living and giving comes from missionaries themselves. Here in Japan, one missionary has given away all but two suits of his clothes and a few ties. His wife has given away most of her clothing. Their home is simply furnished and they have even prayed about selling the one comfortable chair they own. It was bought second-hand for about three dollars.

During the deep revival stirrings in Japan which began in February, 1953, many of the missionaries sold their cars. A number took their life savings and gave to the work. Diamonds were taken off fingers. Clothes were given away. One sold her fur coat and gave the proceeds to missions.

At a day of prayer, a missionary couple, while on their knees, felt led to give their $400 engagement ring to God. Without any previous thought of taking up an offering and moved only by the Spirit's prompting, the missionaries then discussed various needs on the field. The result: 22 missionaries pledged more than $3,000, thus enabling the Pacific Orient Broadcasting Company to launch its radio gospel ministry in needy Japan.

Another missionary, whose husband was killed during the war, came out to the field alone. Seeing the needs firsthand and feeling that she had too much, she disposed of most of her clothing and many of her possessions. She lives simply and when a large bonus came from the government, she gave it *en toto* to the Lord's work.

Another missionary couple cancelled their life insurance, cashed their stocks and bonds and gave their home and savings to the Lord.

Christian servicemen out here also know something of the blessing of sacrifice. The Yokosuka Servicemen's Center itself stands as a monument to the devotion of some of our fine Christian servicemen. More than $15,000 was raised by the men themselves to purchase and wonderfully equip this lighthouse in the midst of brothel-ridden, beer-hall infested naval port. Just last Saturday one serviceman alone pledged $300 to the work.

Our hearts were stirred the other day when a couple of enlisted men visited our home and pledged a sum equivalent to a whole month's wages to a worthy mission project here.

At home, too, many have sacrificed for the Gospel. Take the couple who wrote us recently, "This year on our first anniversary we want to send you another gift for the spread of the Gospel in the Orient . . . . After reading your recent article in CHRISTIAN LIFE Magazine, 'The Crime of the Century,' we did not feel that we dared hold back what God wanted us to do about this."

One farmer in Canada doesn't even have a rug on his floor and has only a few conveniences and gadgets in his home; yet he gives more than $3,000 a year to missions.

Another farmer, though young and relatively poor, supports his own missionary.

A few years ago I was privileged to challenge the students of a small Bible institute with our global task. Before I left the school, a young lady handed me a package and told me not to open it until I had left. When I opened the package it contained her watch and bracelet. With tear-filled eyes I read her letter. This is what she wrote:

"I do not have any money but the Lord has asked me if I would be willing to give up my wrist watch for a bundle of tracts to go to the heathen. It's the most precious thing that I own. . . . I cannot hold my wrist watch back when literally thousands could read the Good News for the price of it."

More Churches Stress Missions

Many churches have also caught the vision and are giving increasing emphasis to missions. Anyone who has ever visited the People's Church of Toronto during its missionary conference can never get away from the blessing of such hilarious giving. Supporting 350 missionaries and raising a missionary budget of $300,000, this church stands without peer as an example of missionary enthusiasm and sacrifice. Says Dr. Oswald J. Smith, the pastor, "If the time ever comes when the officials of the People's Church decide to spend more here at home and less on missions, they will get my resignation without a moment's hesitation." One of the secrets of their success is that "every man in the church belongs to the Women's Missionary Society," as Dr. Smith puts it.

Another striking example of a missionary-minded church is the Park Street Church in Boston, pastored until recently by Dr. Harold Ockenga. Twenty years ago this church gave $2,200 a year to missions. They started having an annual missionary convention and ever since that time their missionary giving has increased, until it annually approaches $200,000.

Grace Chapel of Havertown, Pa. is also making great strides in missionary giving. They are currently supporting 128 missionaries and last year gave more than $85,000 to missions.

Time would fail us to mention what missionary-enthusiast Bob Pierce and World Vision, Pastor Paul VanGorder and the Colonial Hills Baptist Church of Atlanta, the Emmanuel Tabernacle of Seattle, Dr. Jeffries of Portland, Dr. Wimbish and the Calvary Baptist Church of New York, Toledo Tabernacle, and others are doing to obey the 2,000-year-old command of Jesus to take the Gospel to every creature of the entire world.

An encouraging missionary trend is also evident in some of our Christian schools. Outstanding in this field is the Prairie Bible Institute of Three Hills, Alberta, Canada. They accept the reputation which was once heaped upon them as a reproach, "They just make missionaries at P.B.I." More than a third of their graduates go out to the foreign field. The Institute glories in the fact that it has "grown to have many departments, but only one goal, namely sending the Gospel to all the world."

In order to give to missions, even the faculty live almost more frugally than most missionaries. The principle of self-denial forms the very warp and woof of the Institute. All the faculty members are on the same financial plane. They divide equally whatever funds come to the office designated, "For the Staff." This averages between $12 and $13.50 per month per adult. As one man put it, "They are either crazy or consecrated at P.B.I."

The students of the Bible Institute of Los Angeles each year select a worthy missionary project for which they are responsible. Japan is enjoying the blessing of the Word of Life printing press which the students of Biola made possible through their $4,000 gift a few years ago.

Columbia Bible College students are undertaking to raise $8,000 toward the Christian College being planned for Japan, which Don Hoke, CHRISTIAN LIFE correspondent, will be heading.

It was a great day in the history of Bob Jones University when it was decided to give 50 per cent of the amount received for the Student Loan Endowment Fund for the spread of the Gospel to the ends of the earth.

We missionaries know firsthand how these funds are being translated into training schools, tracts and tent evangelism, winning souls for Jesus.

Some Bible conferences have also caught the missionary vision and are regularly taking pledges for missions. Maranatha Bible Conference in Michigan regularly contributes thousands of dollars to various missionary enterprises.

Our Vision Needs Enlarging

A number of evangelists, likewise, make it a part of their program to take missionary offerings. Many missionaries were heartened to read Billy Graham's statement in the March CHRISTIAN LIFE. He said, "America is the spiritual arsenal of the world. God is sparing us for a purpose. That purpose, I believe, is to get the Gospel to the ends of the world.

"Consequently, I will be preaching more radio and television messages on the subject of gospel missions. By these we hope to stir the American people to their responsibility concerning world missions."

He also hopes to produce evangelistic films in foreign languages to be used on mission fields.

We praise God for all that the missionaries, churches, pastors, evangelists, Christian schools, Bible conferences and devoted laymen are doing to preach Christ where He has not been named. How we long for the day when these instances will not be the exception, but the rule. May more and more be concerned about their standard of giving, as well as their standard of living.

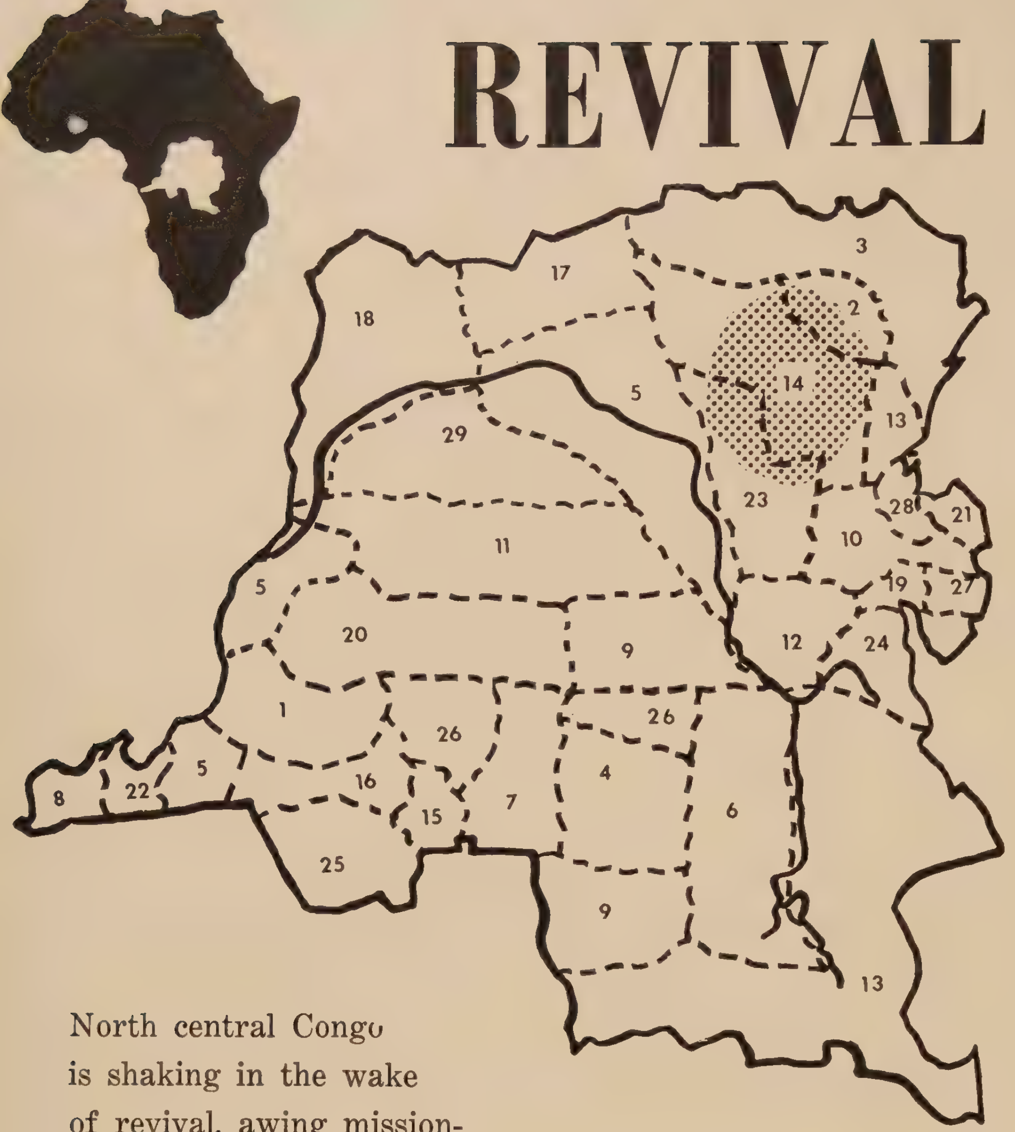
This generation must not slip through our fingers and down to hell. We must see nations evangelized and not communized. Murder of souls by neglect is still the crime of the century for which we must atone. Let us expand our horizon, enlarge our vision and rise to the responsibility of evangelizing a world of lost men. END

Christian Life

Project 3

Promote missionary vision and action.

REVIVAL FALLS in the CONGO



KEY: Shaded area of Belgian Congo map indicates sector now experiencing revival. Numbers locate territories of following major mission boards working in the Congo.

American Baptist—1
Assembly of God—2
African Inland Mission—3
Presbyterian, U. S.—4
Baptist Missionary Society—5
Congo Evangelistic Mission—6
Congo Inland Mission—7
Christian and Missionary Alliance—8
Methodist Board of Missions—9
Church Missionary Society—10
United Christian Missionary Society—11
Evangelization Society—12
Christian Missions in Many Lands—13
Heart of Africa Mission—14
Canadian Baptist Mission—15
Mennonite Brethren Mission—16
Norwegian Baptist Mission—17
Mission Covenant and Evangelical Free—18
Norwegian Mission—19
Swedish Baptist Mission—20
Belgian Society of Protestant Missions—21
Swedish Missionary Union—22
Unevangelized Fields Mission—23
Assemblies of God of Great Britain—24
Unevangelized Tribes Mission—25
Westcott Mission—26
Free Methodist—27
Conservative Baptist—28
Regions Beyond Missionary Union—29

North central Congo is shaking in the wake of revival, awing missionaries and empowering nationals.

REVIVAL fell a few months ago in northeastern Belgian Congo, barely above the equator, in the geographic center of Africa. It fell, as it did in the Hebrides a few years before.

It took place with such suddenness that missionaries of the Heart of Africa branch of the Worldwide Evangelization Crusade and the Unevangelized Fields Mission were actually frightened. What took place frightened them more.

At first they could only write, "There has been a great movement among our people and even yet we scarcely know what to say or think." But six months later, they wrote, "Our doubts and fears were removed as we saw the changed lives and the new joy among those whom we knew here. It is still going on."

It was mystifying to missionaries, even those who had spent most of their lives in the Congo. One wrote, "The teachers and evangelists say it is an outpouring of the Holy Ghost as promised in Acts 2:17, 18. There is sorrow for sin and fear of judgment that we have never seen before. People tremble, cry, fall down or leap in the meetings and some even rush out of the meetings and run and shut themselves in their houses, where they have a real physical battle before they come through to victory . . . . The blood of Christ is magnified but teachings of the Holy Spirit predominate. Restitutions and reconciliations are going on continually."

Experienced missionaries who have had many encounters with wily satanic forces were cautious. "The physical manifestations are such that we cannot help fearing. We are praying daily and the people are praying day and night. I fear to say too much about it but would request your earnest prayers that if it is, as it seems to be, a remarkable outpouring of the Holy Spirit, nothing may hinder; and if it is a deception of the enemy, it may be revealed and defeated."

But even the most cautious missionaries were soon convinced that it was the working of the Holy Spirit.

It was at Lubutu that the revival actually began. African teachers and evangelists were having a conference. The Bible study had been on the Holy Spirit. Missionaries met together for prayer, while Africans in the church discussed the day's teaching.

Missionary Delores Meyer, Prairie Bible Institute graduate, now with the Worldwide Evangelization Crusade, tells the story. "Suddenly, the mission-

Christian Life **Project 3**

Promote missionary vision and action.

aries heard such a racket coming from the church that they hurried out to see what had happened. They found the people weeping and wailing for sin before God. Some were flat on the floor writhing in agony; others were sitting or standing, hands upraised, bodies shaking uncontrollably."

It looked like emotionalism or, as another missionary wrote, "men full of new wine." But it was revival.

It spread to a nearby mission station, then to another. It crossed the lines of mission boards, invading the territories of other mission stations as well. In all places the same thing happened: terrible conviction of sin was followed by great rejoicing.

Even in Egbita with its reputation of being the spiritually hardest and deadest on the field, the fire fell.

Miss Meyer, located at Malingwia station, wrote to Christian Life, "It was Sunday, August 7, 1953. The weather was threatening. In our simple mud church building we met to hear testimonies of visiting missionaries and Africans. Although revival had broken out on several other stations, these were the first actual testimonies we had heard about it. We were, missionaries and Africans alike, eagerly expectant, yet we feared the mighty manifestations accompanying this movement of the Spirit."

Suddenly, in the middle of the service, as the meeting was thrown open for prayer, like "the sudden rush of a mighty wind in a forest of tall trees," the entire congregation stood as one man, weeping and crying out to God for mercy.

The missionaries were frozen with amazement. A young woman fell screaming to the earthern floor, crying, "I'm a thief." An older woman was crawling on hands and knees toward the platform. A young station workman was leaping into the air, shouting, "Thank you, God." Another was hilariously dancing before the Lord in the back of the church. There was a terrific din of crying and weeping within and thunder and rain without. According to the missionaries, "its power and intensity were frightening."

It was almost morning before the village was quiet again. The following week was devoted to seeking the Lord. Miss Meyer writes, "Individuals prayed alone in the forest; husbands and wives knelt before God together; whole families behind closed doors wept out failure and wrong attitudes."

Tremendous conviction characterized every meeting. Some fell to the floor.

But after confessing their sins and experiencing the cleansing of the blood of Christ, they became hilariously joyful. Often the entire congregation moved from their seats to sing and dance.

Of course, there were Africans who resisted these strange happenings. But even these were often thrown violently to the ground, where they writhed until confession was made. One young man was on the ground for an hour; many thought he would die because he refused to confess his sin.

And yet some still haven't yielded to the conviction of the Spirit. Those who went through the midst of the revival fires without coming through for the Lord became very hard. A few were able to keep up a pretense and some others, being led into emotionalism, lost sight of Calvary and became absorbed in "experience."

Sometimes, the rebellious men and women were dealt with by their own people. A missionary with Unevangelized Fields Mission wrote: "Some seem to have a gift of discernment, like Peter had, to reveal hidden sins. For instance, they call people by name and say, 'You have something to confess. When you went on that journey, tell us whom you met and what you said. I know, but you must tell it yourself.'

"Then the accused woman answered, 'Yes, I met my aunt who had some witchcraft medicine which she said to give my husband to keep him from being unfaithful to me. And I did it. I have sinned greatly.'

"These accusations are always of things that could not possibly be known to the speaker. They use Scripture profusely, quoting chapter and verse."

And so the revival fires began.

But they are continuing. In one forest village completely transformed by the revival, an African said, "You know, the Holy Spirit swept through this village like a wind, knocking us all flat. We were terribly convicted of sin and then, as confession was made, we were filled with a great joy and praise. But now He is beginning to deal with us and go deeper. First, we saw the general sins, like lying and stealing, but now we are seeing the individual sins, like lack of faith, lack of prayer and a quick tongue."

Even as the Africans went about their daily work, they were stirred by the Holy Spirit. Not only in the meetings or in the village but even as they cut poles in the depths of the forest, the Holy Spirit seemed to overwhelm them.

Throughout the revival area, Congo nationals are witnessing strange events.

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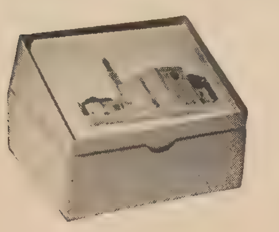

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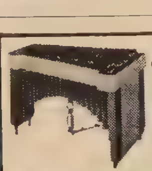

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One who said, "I have no sin; there is nothing for me to receive," was cutting laths in the forest, when he suddenly began crying. He told himself that he would cry quietly, but finally he could constrain himself no longer and started howling. The noise called other men who were working nearby and they came to pray with him and help him.

Miss Irene James, another missionary with the Heart of Africa Mission, stated that "believers are now experiencing a power within, previously unknown, to keep them from sin and to take them through trials and temptations."

Maintaining the glow and force of the revival experience seems to have assumed a pattern:

1. The Africans are now jealously guarding their private prayer and Bible reading.
2. They make immediate confession of sin and failure both to God and any individual wronged.
3. Public testimony brings joy and full release.

The missionaries have sensed a marked humility among the Africans since the revival began. According to Miss Meyer, "Those who truly received the fullness of the Spirit are evidencing an attitude of brokenness. When we detect a cooling-off in prayer, a slackness in work or a defiance in attitude, it usually requires only a quiet word of rebuke to bring quick repentance."

Another result has been the wonderful unity now between missionary and African worker. Many of the finest African evangelists have confessed that until the Spirit worked in their midst, they thought that Christianity was really a white man's religion and that it did not really work for the black man.

One of the most thrilling results for the missionary has been that Africans are assuming more of the burden of the work now.

From the Malingwia station, three couples have already gone to areas where no witness has previously been and others are preparing to go.

In all, eight new companies of believers have sprung into being as a result of the revival.

One man, Toma, a school teacher at a well-established station, had a dream in which he heard a voice saying, "Go to the city; go to the city." Since he didn't know what city to go to, he prayed. The following day as he was talking to a Christian couple, they suggested that he go to Dembia, a fair-sized native commercial center. Missionaries for a long time had wanted to start a work there but had found no interest.

The following Sunday, Toma went

(Continued on page 78)

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ELWA dedicated!

May 6, 1954. Dedication Day for ELWA, the Radio Voice of the Sudan Interior Mission.

Liberia's President Tubman and his government officials praise this Christian effort.

S. I. M. officials dedicate this station to the preaching of the Gospel across Africa in *many* languages.

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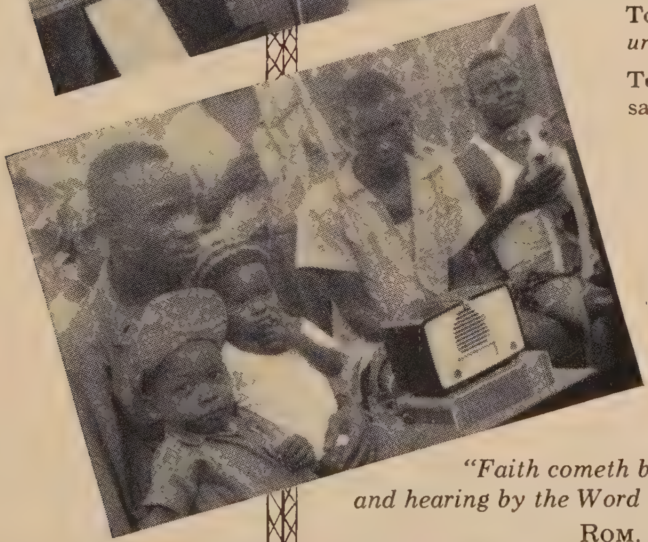

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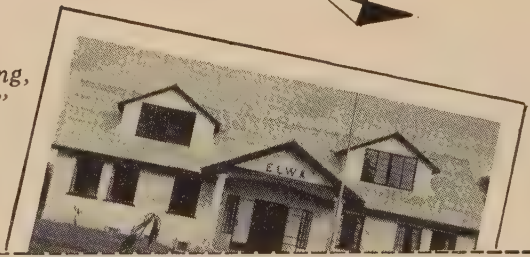

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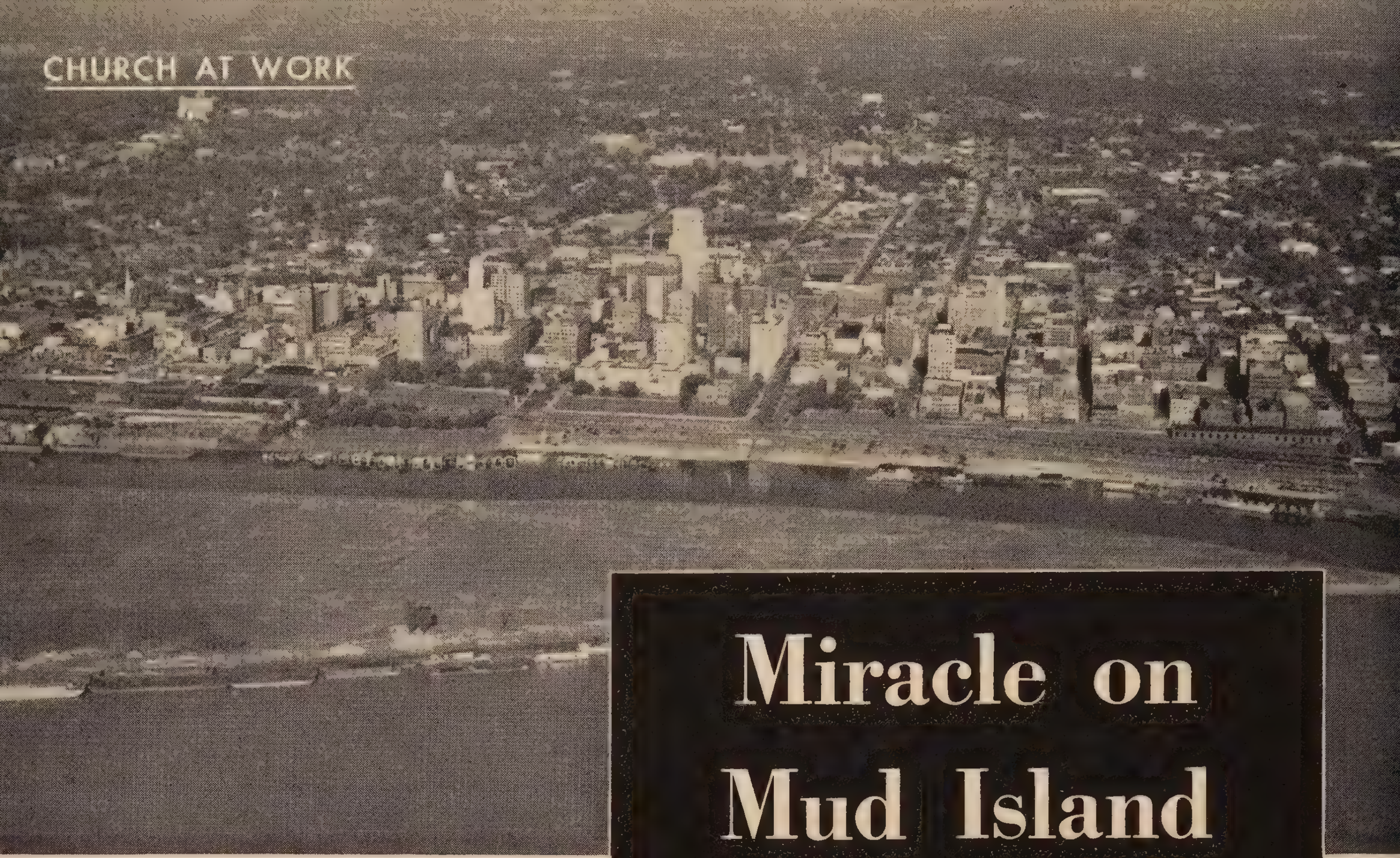

Today, Memphis citizens are pointing with pride to once disreputable Mud Island (in foreground).

Miracle on Mud Island

by Hazel Goddard

The island has changed; but not any more than the men who stay there.

FOR YEARS Mud Island has been just another one of those worthless, good-for-nothing, pieces of mucky land that persisted in keeping its ugly surface above Ole Man River. Caught between the Mississippi and Wolf Rivers, the six by two mile strip has just "stayed there" as do the 150 or more squatters who have found the island a refuge from rent-paying, law-keeping and Memphis, Tennessee's "City Beautiful" committees.

Crouching under the shadows of the city's impressive skyline, Mud Island is an ironical contrast to Memphis, "the place of good abode." However, the citizens of Memphis have not been too concerned about the island for unless some cotton broker's yacht wanders off in that direction, the workers from the river front factories are the only ones who notice the island and its motley inhabitants.

But recently, something has been

Forgotten men find hope and help there.

Mud Island offers hard work; the mission chapel provides spiritual refreshing.

UNION MISSION
ISLAND CHAPEL

happening on Mud Island that has made river front workers stop and watch. Boat loads of supplies, equipment, building materials, newspaper men and cameras have crossed the dirty Wolf River and docked on the other side.

On the island, squatters simply stood and stared at this oasis springing up in their midst.

There are gardens and a chicken farm. In the center of the marked off area is a white rail fence behind which nestle clean, attractive buildings. There is a power plant, a bunk house, a mess hall, a bath house, a chapel. There is an out-of-door recreation area and canopied study. For the first time in its history the island has gas – brought over by a 1,000 gallon propane gas tank.

The name on the sign barely makes sense to the squatters—Memphis Union Mission Alcoholic Rehabilitation Settlement. They know about the Memphis Union Mission for, to some of them, it has meant food and clothing. And most of them recognize the Mission Superintendent, Jimmy Stroud, who supervised building the settlement.

At the settlement, men who at one time were as worthless, dirty and unimportant in the eyes of men as Mud Island itself are given over wholeheartedly and willingly to spiritual rehabilitation. Under the direction of Sid Allen, manager of the settlement, these men study the Bible daily.

Allen teaches a regular Bible course. Using a Moody Bible Institute correspondence course as a basic textbook, lessons are simplified and sessions are held with recitations, examinations and all that goes with regular class work.

Before a man is accepted as a student in the settlement, he must recognize his need of Bible study and sincerely want to learn. All of the "students" come from the Memphis Union Mission, across the river in downtown Memphis.

Dutch Holden, whose wife had divorced him because of his drinking, came to the mission. He had tried all the cures and had been in a county penal farm more than 30 times.

At the mission, Dutch accepted Christ, then in a month at Mud Island he grew in spiritual matters.

After convincing his former wife that he was changed, Holden asked Mission Superintendent Jimmy Stroud to arrange the re-marriage. The wedding took place at Knoxville last June during services of Dr. Charles E. Fuller. About 5,000 people witnessed the re-marriage and acting as best man were both Fuller and the Knoxville Mayor. Stroud conducted the ceremony.

Here's what happened to Dutch Holden at Mud Island.

Jones was another example of spiritual rehabilitation, for he was a Christian who was out of fellowship with God and man. At one time Jones was an up and coming young fellow, leader of his young people's group, respected and admired in his church. But somewhere along the way he took that first drink, took it more often and then, the habit got him. He married and had two boys but even those ties did not keep him from going deeper and deeper into drinking.

He quit going to church, found his friends among others like himself and within a few years was divorced, homeless and lived and worked so he could get whiskey. Many times he vowed he would quit. He always intended to give it up but never could. He went from town to town, tavern to tavern, jail to jail.

Eventually Jones landed in Memphis and sought shelter at the Mission.

Then one day Jones was asked to go over with a group of men to help build the settlement on Mud Island. Jones worked and was paid for his work, but as soon as he crossed to the city he found a tavern and was picked up out cold on a parking lot.

When he came to his senses in the city jail some of the Bible verses he had heard at the Mission came to his mind. He repeated them again and again. He heard a gospel message in the jail and then he asked for Jimmy Stroud. Stroud went to the jail and, convinced that this time Jones really meant business, got him out on parole and before long Jones was enrolled in the Bible study class in the building he had helped to build.

Although just across the river from the city, Mud Island was another world to Jones. There were no phones ringing, no noise, no rush of traffic and no taverns. He felt his emaciated body grow stronger each day as he worked in the clean fresh air and ate the nourishing food. But more important, he experienced a strengthening of his inner man as he fed on the Bible.

Jones has finished the course now and is a different man. He is using his knowledge of the Bible by staying on duty at the Mission Time Service where he gives a verse with the correct time. Jones is completely sold on the power of the Bible and testifies that it was not until he recognized that power that he was able to withstand the craving for drink.

To Jones and others like him, Mud Island is hallowed ground; to him it is the place where he found cleaner living than he had ever known and where his heart and soul were bathed in the light of the Scriptures.

And to the squatters there is new hope, new challenge, as twice a week they are invited to come inside the white fence and hear the Bible taught. To many of them, especially the children, it is their first "church." To the children the Settlement means prevention instead of cure. But whether for prevention or for cure, Mud Island, the unattractive bump of land that just "stays there" has been chosen by God Himself as the setting for one of His modern day miracles. END

A Bible course braces new converts.

Dutch Holden and former wife are re-wed by Jimmy Stroud. Fuller is best man.

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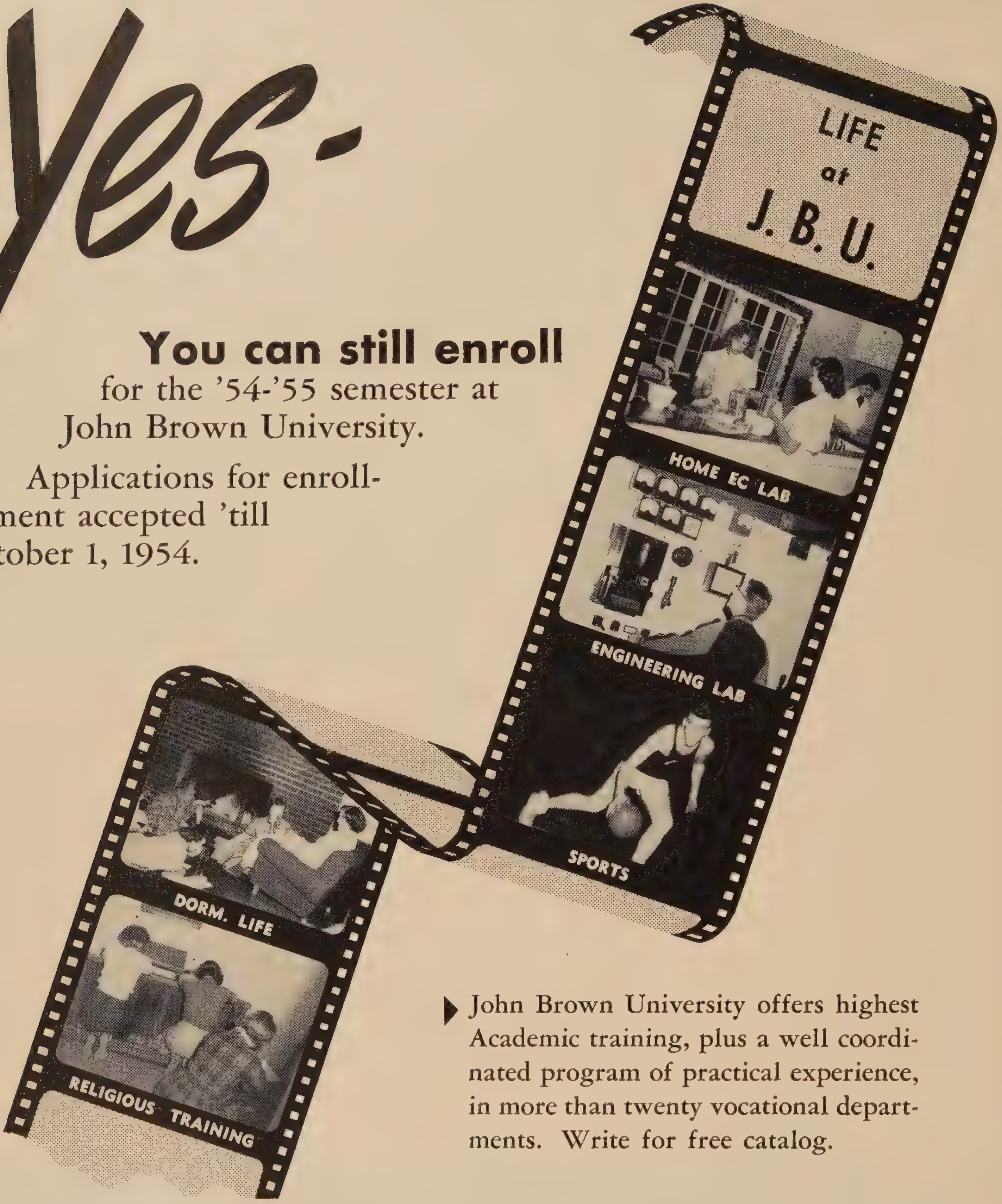
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Keep Equipment Looking New

by Eunice Fischer

"WE BUY new equipment and it's worn out in six months. Why buy new stuff?"

Today's children are not noted for their ability to preserve things. Neither are adults. But four suggestions may keep your present equipment in good condition and encourage the trustees to buy new supplies.

Let the leaders set the example. If the leaders cut across the grass outside the church, if the leaders crack back the binding of a songbook, if the leaders drop gum wrappers in a hymn rack, the pupils will do worse.

Discuss the matter cheerfully at a workers' conference. The pastor can also make occasional reference to membership in an imaginary "Picker-Upper Club." Accent the positive. Compliment whenever possible.

Encourage pride of ownership from the youngest to the oldest. Remember, people who are proudest over new equipment are those who had a part in procuring it. Give as many people as possible a part in getting it and they will take more personal interest in preserving it.

Sunday school children love to help. Allow time on Sundays for the children to hang up their own belongings, to help arrange the chairs, to erase the blackboard at the end of the period or to put up a new bulletin board.

One teen-age class of boys decided to paint their room. Their teacher was dubious but got the needed permission. The boys spent one Saturday painting. Their choice of color was a little bright and in their enthusiasm they even painted the electric light bulbs. But they thought it looked beautiful, and they had a new pride in their church.

One summer I attended a summer conference grounds where the children had their own chapel. Inside the neat, white building were special pews, attractive pictures and a reverent atmosphere. When it came to the daily prayer time, child after child rose and thanked God "for our nice churchhouse." They were too proud of their building to give it more than natural wear-and-tear.

Room atmosphere preserves equipment. Do your pupils enter a room that is disorderly? Is the piano covered with an assortment of old papers and lost handkerchiefs? Do the contents of your cupboard spill into the secretary's face when she opens the door? Then probably the pupils do not take good care of the property either.

Not long ago I visited a Sunday night meeting for high school people. The meeting had been carefully planned and the leader's words were fine. But behind him, in full view of the Seniors, was an unerased blackboard sketch. It was entirely out of keeping with spiritual thought. Few blackboards get washed off once they are installed.

Adult members are not encouraged to keep church property up-to-date when they see out-of-date posters and crumbly missionary displays in the foyer week after week. It might be well to appoint someone to go around and pull down old posters and notices.

One church had a lawn bulletin board that often bore an obsolete message. Once, the pastor's Easter sermon topics were still posted two weeks after Easter had past. It was the wrong kind of visual aid to put out on the church lawn, for it spoke of disinterest in church equipment.

Dedicate new equipment. Then God will help you preserve it and God's people will be reminded to use it in the right way.

When our church got new hymnals, the first Sunday morning they were used, the pastor arose and said, "We have needed new songbooks and now we have them. Aren't they attractive? Just before we sing this first song from them, shall we dedicate these new hymnals to God for His praise." He followed with a simple prayer and we all seemed to see those hymnals in a more purposeful, personal way.

Dedicate new pictures, new quarterlies, new room equipment with appropriate comments or a simple prayer. Encourage pride of ownership. Set the right room atmosphere. Let the leaders set the example.

Then your equipment will die by natural death instead of by pre-mature strangulation. END

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PTL races to beat Communist timetable

for conquest of southeast Asia

The Communist blueprint for world revolution, recently inserted in the Congressional Record by Senator Knowland, names 1960 as the deadline for Communist domination of Southeast Asia.

The step-up of Communist efforts in Asia means that our time for preaching the Gospel in Japan, Formosa and Korea may be tragically short.

While the Communists are advancing, serious shortage of funds threatens to slow up the Pocket Testament League campaigns of Scripture distribution and evangelization in the Far East.

Your help is desperately needed at this critical time. Write to:

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JEWS WHO HAVE CHOSEN THE CROSS

Rev. Jacob Peltz

It happened in Jerusalem last December. It was "a breathtaking event in church history," said one missionary concerning this Jerusalem Conference of Hebrew Christians. "The foundation stone of a church of Hebrew Christians in Israel was laid" at this historic gathering of Jewish believers in Christ. Another of our leaders said: "We are at the beginning of the New Acts of the Apostles in Israel!"

Jewish newspapers in Israel widely publicized this Jerusalem Conference when the Hebrew Christian Alliance of Israel was organized. Newspapers referred to the Hebrew Christians in Israel as: "Jews Who Have Chosen the Cross."

This dramatic incident aroused the fierce anger of enemies of the Gospel. Consequently, Hebrew Christians in Israel today live in an atmosphere of hate. Some of them have been ostracized, others have lost their employment, still others have even been beaten for the sake of their faith in the Lord Jesus Christ. For Hebrew Christians, the words of our Lord have tragic meaning today: "men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

We must not allow the enemies of Christ to extinguish the witness of our Hebrew Christian movement in Israel. By your prayers and gifts you can help us to give spiritual care to Jewish converts, to provide food and shelter for those living in poverty and near starvation, to find employment for those who have lost their livelihood on confession of Christ. Please do send your gift at this time of urgency and great need.

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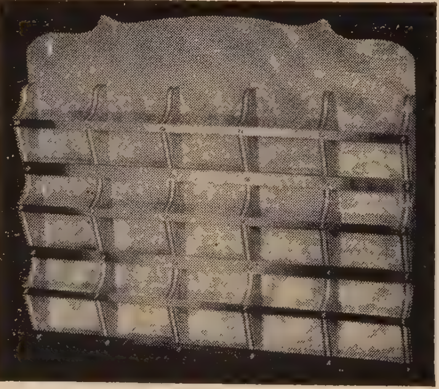

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THE RUMOR

(Continued from page 18)

"It'll die a natural death," she reassured Cathryn cheerfully.

Thursday proved to be an ordinary day. If the pastor was aware of the trouble, he gave no sign. In fact, the rumor seemed non-existent. Several people came in, but most of them were in a hurry and no one left the suggestion that anything was wrong. Cathryn helped Mrs. Bob Johnson and Ann Tyler cut their curtains on the long kitchen table, but the subject was not mentioned.

By the time mid-week service started that evening, she was breathing freely. She even managed to smile after the meeting as she paused at one little knot of people after another recruiting drivers to pick up children for vacation Bible school.

She smiled until she realized that something was different about these chattering groups. It wasn't the ordinary after-service conversation. Faces were sober and voices subdued. As she approached them they stopped talking. It had not blown over, the rumor. It had gone underground where all small matters take on large proportions. It was too tender a subject now for the ears of the pastor's secretary.

That night she prayed, "Lord, help me to tell if I should." But the prayer was half-hearted. She was sure she could not stand the awful humiliation of telling.

Friday brought the dreaded realization that the pastor either knew at last what was going on, or was extremely troubled about something else. He was absent-minded, even distant. Once she spoke to him three times before he answered.

In the middle of typing the correspondence she caught the import of it all.

If he were faced with this he would have a difficult time proving that it was not true. People could only take him at his word, and the word of a new pastor was not always readily taken. He might have to face for months, even years, a nucleous of suspicious people unless she stepped in and traced the rumor to its source for everyone concerned. But if it *were* true . . . But now in his presence, with the convincing tongues of others out of earshot, she felt that it was not true.

As she watched him at his desk, opening a book, boyishly rubbing his forehead, the compulsion came once more to run in and tell the whole thing. But she couldn't. He would never trust her again.

"O God, make me tell!" she whispered fiercely. "Make me!"

But at the end of the day the prayer was unanswered.

Cathryn stayed at home Saturday, feeling like a convict in hiding. In the evening a call came from Mr. Coventry, chairman of the executive board. There would be an unexpected meeting of the officers of the board for a few minutes after church on Sunday. Would she be there? There was nothing unusual about this. She was at all the meetings to take the minutes. But everything wore a cloak of significance to her now. The officers. Three men. What could this meeting possibly be about?

That night she had the unreasonable feeling that the whole church was lying awake with her.

Sunday was a whitewashed day, full of clean air and small scurrying winds. But Cathryn hated the day for a lack of capacity to enjoy it. The choir met to practice before the service began. She made a token attempt to be sociable and was glad when no one tried to make conversation. It wasn't until they were in their robes and waiting on the stairs to march in that she noticed Jacqueline's absence. A whirlwind of questions rushed to her mind.

But they were all answered in the next moment. Filing into the choir loft, looking out over the congregation, she grew limp at what she saw. Jacqueline, with an unmistakeable glow about her, sat in the middle row with her estranged husband! A ripple quivered through the choir, almost as if a little breeze had stirred the robes and blown the hymnal pages. To Cathryn's knowledge, Jacqueline's husband had never before been seen in church anywhere in town. Surely now, like herself, the people knew! It was all a mistake, an accident, a misunderstanding! She wanted to stand on the bench and shout to Alice Franklin, Mrs. Bob Johnson, Ann Tyler. "See them? There's your rumor!"

Numbed by the change of emotions, she went through the act of being a choir member, listened to the entire sermon without hearing, until finally in the middle of a sentence she became aware of what the pastor was saying.

" . . . have expressed their wish to stand before you this morning, making public the surrender of their hearts and lives to Jesus Christ."

He nodded out into the congregation. Jacqueline and her husband rose quietly while surprised heads turned. Cathryn felt the warmth of their simple, open testimony pushed aside by her own almost wild relief. Now there could be no question at all. The rumor would stop and she could relax.

The congregation stood for the bene-

(Continued on page 57)

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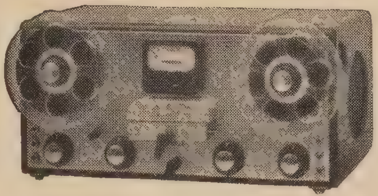

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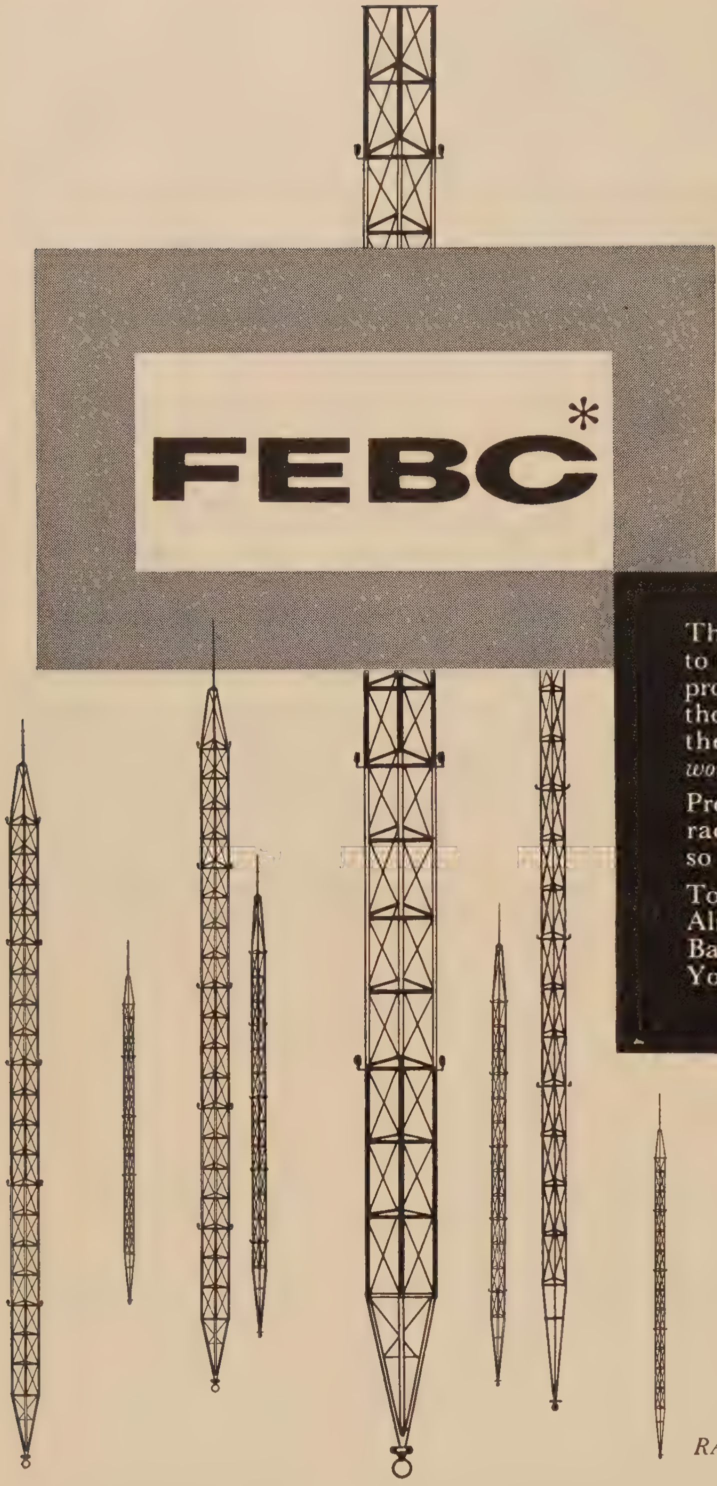

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Asks Dr. Oswald Smith

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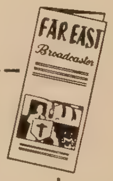

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WORLD

Mass Evangelism Hits Argentina

Crowd Numbers 200,000

THE TIDE of mass evangelism now flooding through the world swept into the Roman Catholic stronghold of Argentina in what evangelicals there term "one of the greatest campaigns in history."

Evangelist Tommy Hicks of California started his meetings in a soccer stadium just before Easter, and crowds grew from 5,000 to 60,000. On one night, according to Buenos Aires papers, the crowd numbered 200,000. Eighty thousand decision cards have been turned in and the city sold out of Bibles and Testaments. Converts have been referred to local pastors, with one Christian and Missionary Alliance minister getting a list of 800 converts.

Argentina newspapers, at first opposed to the meetings, swung to wide coverage. Catholic priests found that their public denunciations of Hicks were disputed vocally right in their own churches by some of their parishioners who had attended and been blessed by the meetings.

The campaign was organized by 23 pastors of the city, representing Baptist, Methodist, Evangelical, C & MA, Brethren, Mennonite, Assemblies of God and Association of Brethren. Many of the meetings were marked by remarkable instances of healing.

A correspondent for the *Christian Century*, liberal American publication, noted that Hicks is "a humble, pleasant, kindly person with an extraordinary faith in what he is trying to do." Though the correspondent stated that paralyzed men were seen to walk and "little children healed," a *Christian Century* editorial called it an "overdramatic display" of a "nearly hysterical faith-healing" and called for an immediate conference among "responsible leaders of the spiritual healing movements in the churches of this country, Canada and Europe and the responsible leaders of the evangelical churches in all parts of Latin America."

Another result of the Hicks campaign was the surge of interest that sent thousands of people to local evangelical churches for the first time in their history. Built up over many years, these congregations seldom numbered more than 40 or 50. Overnight they became overwhelmed by crowds of 1,200 to 1,500.

Returning to the United States last month, Hicks immediately launched an evangelistic campaign at Angelus Temple in Los Angeles.

Anniversary Greetings

AS IF to mark the 900th anniversary of the great schism between the Eastern Orthodox and the Roman Catholic churches, Bishop Athenagoras, Greek Orthodox spiritual leader for 11 western states, addressed a letter to his opposite number in the Roman church, James Francis Cardinal McIntyre, Archbishop of Los Angeles. Substance of the letter was an appeal to the Roman Catholic Church to take the lead in organizing a cooperative movement of all Christian churches to fight sin and Communism.

The bishop noted that nine centuries have shown that neither the Roman nor the Orthodox Church can convince the other of the rightness of its own position, and warned that the Romans weren't getting anywhere at wooing the Protestants back into their fold, either. Concluded Athenagoras: "It would be better to take the initiative and lead in a movement of friendliness and cooperation among the churches in the moral and social field of action."

The Orthodox church cooperates with the Protestants; the bishop added, "Is it beyond possibility for the Roman Church to do the same thing?"

Veil Lifts in Baltics

WESTERN WORLD evangelicals have long puzzled over what happened to Christians in Estonia and Latvia when the Russians took over in 1944. The two Baltic countries, largely Protestant, have been closed to all news since the invasion.

A report made to the All-German Church Rally at Leipzig, East Germany, — where incidentally 400,000 Germans recently gathered in what is believed history's largest Christian gathering — gave a few of the answers to the Baltic mystery.

Six German clergymen reported they had talked with two archbishops appointed to shepherd the Lutheran flocks in Latvia and Estonia after the Reds took over. The archbishops, who must be considered friends of the Soviet regime and their stories judged accordingly, reported that their churches now have about 700,000 members.

Pre-war statistics gave a figure of a million Lutherans in Latvia and 900,000 in Estonia. The German churchmen were told that "nearly all" war-destroyed church buildings in the two countries have been restored except St. Peter's in Riga, one of the largest in northeastern Europe. The archbishops were reported to have said that young people receive religious instruction from pastors in evening services.

Military Getting Religion

PARENTS, concerned over whether their sons in the armed services may have lost touch with their faith, got an assurance recently: the current upsurge in religion throughout the world has penetrated the military. The Rev. Cal M. Boyd, chap-

German Church Day Crowd in Soviet Zone
400,000 found the Russians looked the other way

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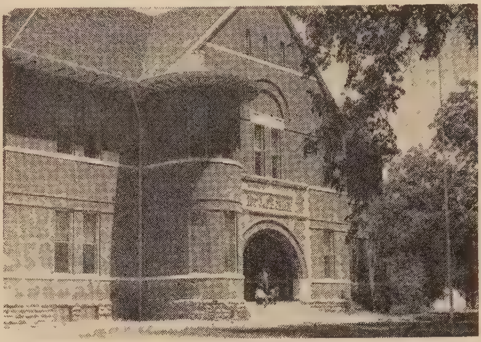

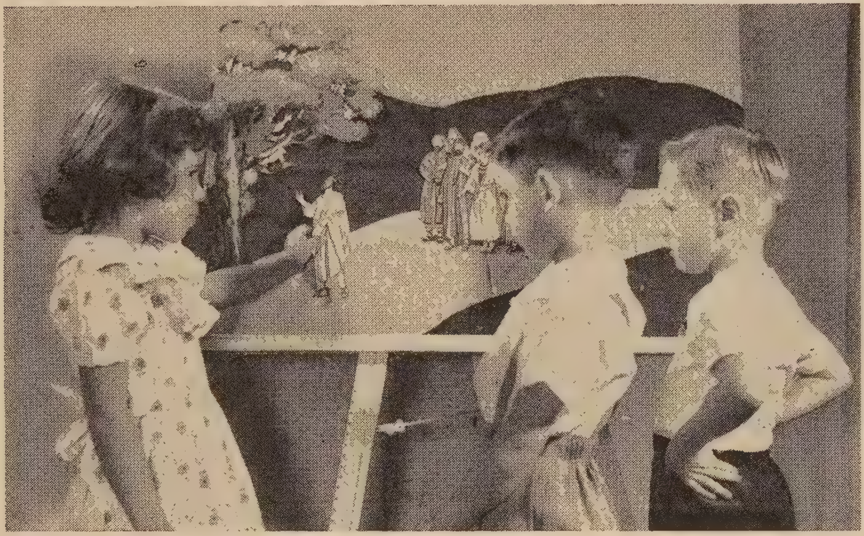

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laincy representative for the Disciples of Christ, reported in Indianapolis that he had covered 30,000 miles visiting troops and found that "religion in the armed forces is on the upswing."

Notes From All Over

THE ASSEMBLIES of God have finally won a ruling by Italy's highest court to the effect that the Ministry of the Interior must give the denomination full recognition. ■ Reports of persecutions of Protestants and restrictions on their activity have been received from Mozambique (Portuguese East Africa), a predominantly Roman Catholic country. ■ The first Cambodian Bible has just been published by the British and Foreign Bible Society in London. ■ Copies were flown out to Indo-China in spite of the prevailing conditions of the country, as free gifts to 50 Cambodian churches.

Crucifixion Doesn't Rate

WHEN A PANEL of 28 historians, educators and journalists recently rated the 100 most significant events in history to publicize a new Grosset & Dunlap history book, the Crucifixion of Christ was placed fourth.

First place was Columbus' discovery of America; second: Gutenberg's development of movable type. Eleven events tied for third place. And occupying fourth with the Crucifixion was the U. S. Constitution, the discovery of ether as an anesthetic, the use of X-rays, and the Wright brothers' first plane flight.

DENOMINATIONS

Methodists for Healing

A RESURGENCE of Methodist interest in divine healing has been manifested in Britain. The Methodist Conference of Great Britain, at its annual meeting, gave approval for prayer services for spiritual healing sessions in which "laying on of hands" is practiced.

Dr. Leslie Weatherhead, conference president-designate, in urging the approval emphasized that "these services are not intended to be held in public but in private."

He said his denomination was "in the forefront in the matter of recalling Christ's Church back to the ministry of healing."

Salvation Army Mayor

ON A RECENT Sunday Leslie Saunders preached twice at Toronto street meetings in the uniform of a Salvation Army sergeant-major. The next morning he took his seat in the city's mayoral chair — the second mayor of Toronto ever to get the office by appointment.

His colleagues in the City Council had unanimously elected him to the post (Saunders was controller and president of the council) following the resignation of Mayor Allan A. Lamport.

The new mayor — until his political obligations got too heavy — played a cornet in the Salvation Army band and has continued his schedule of street preaching. Deeply religious, he makes prayer a habit according to colleagues. Though a total abstainer from smoking and alcohol, Saun-

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ders says he is not a prohibitionist. Too much education is needed to make prohibition workable, he claims, but he believes all Christians should abstain.

New elections for the mayoral post will be held in December. Saunders will run. He said he will welcome the opportunity to obtain the people's endorsement at the polls.

FILMS

Baptist 'Great' Next

SUCCESS OF the Lutherans' *Martin Luther* and the Methodists' film on John Wesley has set Baptists casting about for a dominant personality in their history around which a feature length film can be based.

The Southern Baptist convention, meeting in St. Louis, decided to hunt for the man, "for example, William Carey or Roger Williams," but advised a special committee first to approach other Baptist bodies in other lands and report back next year.

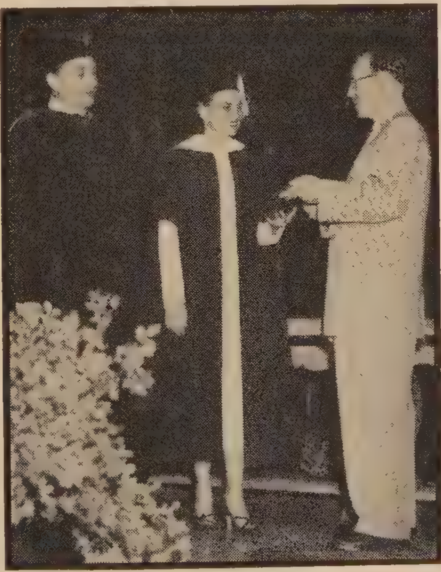
EVANGELISM

Billy Tells Ike

AFTER RETURNING from his successful campaign in Europe, Billy Graham dropped over to the White House to give President Eisenhower a firsthand report. He said the president was "pleased" with the news that Europe is having a religious revival which may well "have tremendous impact on social, political and moral life."

Before going to the White House, Graham gave a breakfast talk to 120 members of the House and Senate. The evangelist said he may return to Europe next year, but in the meanwhile would devote himself to campaigning in the U. S.

(Continued on page 41)



Mrs. Katherine Stenholm, head of BJU's Film Department, received from Harry Bristow (right) the National Film Foundation's award as "Outstanding Director of the Year," at the Bob Jones University commencement. Dr. Bob Jones, Jr. received an award for the University's "Heavenly Harmonies," judged the "Outstanding Christian Musical of the Year."

He Welcomed

The Missionaries

this **stone-age chieftan** gave them a pig roast . . . and clans along the **Baliem River** feasted our party flown into **Shangri-La** in April . . . our workers visit in their villages . . . one missionary has been **adopted** as a clan brother . . . but other clans have **threatened** our men . . . these **primitive people** are like children . . . responsive to **friendliness** yet full of **superstitious fears** . . . **jealous** of adjacent clans . . . **suspicious** of intruders . . . **quick to attack** . . . Our brave little missionary patrol . . . pushing deep into enemy **territory** . . . very greatly need **God's protection** and your **intercessory prayers.**

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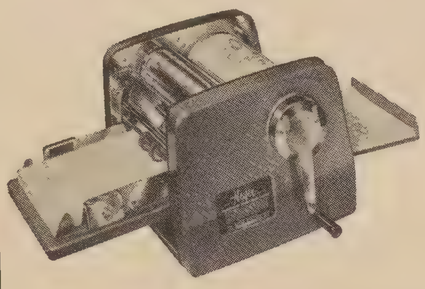

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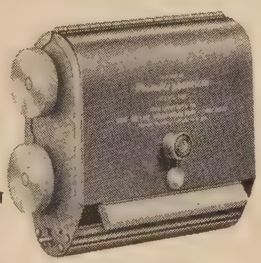

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An on-the-spot report of the Gospel Invasion in New Guinea

RECENTLY the Christian world was stirred with the news that Christian and Missionary Alliance workers were penetrating into the vast wilderness of New Guinea's Baliem Valley, known as "Shangri-La." (See July, 1954. CHRISTIAN LIFE.)

Here, in a graphic letter written to his wife and sent on to CHRISTIAN LIFE, is a dramatic account of one of the workers' first experiences with the Dani tribe. The missionary is Rev. Lloyd Van Stone. His wife, Doris, is convalescing from an illness in Texas, but hopes to join her husband soon.

Van Stone tells how a group of 15 spear-wielding Danis took him in tow near their camp. He writes, "I was told to sit down, which I did, too. Fifteen men were standing around me with long spears, another group of more than that just a short distance away with a fire going.

"The promises came back to me very quickly! I was praying, reminding the Lord He had brought me here. . . . Then one of these men stood up and motioned for me to follow him.

"The trail down the mountain was bad, and whenever I would start to slip, which was often, one of the Dani's would grab my arm and help me.

"In the moonlight I could see a long line of men in front of me and an equally long line behind me. I will admit I was scared. I was praying quietly all the way.

"We reached the village about midnight. I was taken to one of the round houses and told to enter. I had been in this house before.

"On my second visit to Magic Valley they had an elaborate ceremony. They rubbed my arms, face and head in pig fat, and had me eat part of the meat with them, then placed my hands on a belt with cowrie shells on it, and this was accompanied by a speech from three of the chiefs. Later, one of the Danis came up to me in our camp and from what we could gather he explained that I was one of them now.

"The lower floor of this house, which was 15 feet in diameter and about four feet high, is the living room and kitchen. There is a fire in the middle and everyone gathers around that. Under the roof is another room, the bedroom, which is just big enough to get your head under at the side.

"About 30 men gathered in this house on the lower floor.

"With the smoke from the fire and the smoke from their cigarettes, it was a cloudy room. The little door is the only opening for the smoke to get out and air to get in. They have a pile of long cigarette holders made of cane around the fire, and when the men come in, they pick out the one they want. Talk went on and on, and I was getting sleepy. By now I was not as fearful. As I gazed upon this large group, the thought came to me: if only I knew their language now and could tell all these men of Jesus!

"I noticed that the crowd was thinning out now, and in a short time only eight men were left in the house. Since sleep was impossible for me on the lower floor, I crawled upstairs. Three other men were up there. I had my flashlight and could see how to get around, crawling on all fours. They sleep in a wheel fashion, their feet to the middle of the room and their heads toward the outside. I stretched out in similar fashion.

"With the fire below (and it only takes a small one to heat these houses), this upstairs was more like a warming oven. First I took off my sweatshirt, then my shoes. No blankets were necessary here. My eyes smarted, the smell and heat made my throat and nose burn. I loosened my shirt. Finally from sheer exhaustion I fell asleep.

"At 20 minutes to three, I was awakened by a piercing yell. I raised up with a start and bumped my head against the top. Where am I? Then I fumbled around for my flashlight. A cold sweat was all over me.

"The yell had come from a Dani having a nightmare.

"After that I found it hard to go to sleep so I lay there and listened to the breathing of the others. Every now and then one of them would stir and I would feel someone reach out and touch me to see if I was still there. The fire below was still going. I felt as if I were slowly cooking.

"Morning finally came. Others were getting up so I followed. Soon I told them I had to go and they wanted to know if I were coming back. When I assured them I would, I started back over the mountain.

"As I reached higher ground, I turned and looked back across this valley and wondered how much longer these many precious souls must remain in darkness.

"Men with the tips of their ears cut off, many with fingers removed; sufferings inflicted because of sorrow.

"Pray that soon we will know the language well enough to tell these people of Jesus."

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NETWORK'S REMINGTON
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STORM — NETWORK VARIETY
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Christian Network for Latins

by Elisabeth Fletcher
CHRISTIAN LIFE *Foreign Correspondent*

WHEN the world's first gospel radio network was born three years ago in Latin America, reactions ranged from scepticism to enthusiasm.

But Bob and Eileen Remington, sparkplugs of the project, had prayed that God would bless their endeavor. Today, with the network serving 19 different mission boards in nearly every Spanish-speaking country in the world, their faith has been rewarded.

Uniting the five (soon to be six) active missionary radio stations in Latin America, the network has done much to step up program quality plus sharing talent and facilities to save the Lord's money.

The story of the network is the story of the Remingtons. It started when the Presbyterian Board of Foreign Missions assigned them to work with radio station HCJB in Quito, Ecuador.

During three years at HCJB, Bob gained technical experience and Eileen helped with programs, bookkeeping and the record library. But more important, they saw radio as a miracle weapon in the war against the Enemy.

Yet there were only five gospel radio stations in all of Latin America. In Colombia, they spent five months studying the idea of using gospel programs over local stations. They made brief hops to the Central American republics and Mexico to explore the radio situation there.

Meanwhile, three other missionary radio men — Dr. Clarence Jones of HCJB, and Dayton Roberts and Phil Smith of TIFC — were thinking and praying about the same thing.

In September 1951, a conference was called in Quito to discuss the possibility more definitely. It marked the official birth of the "Cadena Cultural Panamericana," known in English as the Panamerican Christian Network.

Technical standards were agreed upon, programming ideals were listed, the doctrinal statement was drawn up to keep the network permanently on a sound fundamental basis, rules for membership laid down, officers were elected, and managers appointed.

The latter were Bob and Eileen. They moved to Costa Rica and radio station TIFC, which had been selected as headquarters for the network. It took them two weeks to bounce and bump their fire-red panel truck from Mexico to Costa Rica, traveling over the semi-completed Panamerican highway. When they arrived in San Jose in January 1952, the network inhaled its first breath of real life.

Since then, biblical dramas, music, short messages by outstanding evangelists, young people's programs, and Bible reading with commentary are a few of the programs the network has distributed. It sends French programs to Haiti and Spanish programs to nearly every Latin country — even Africa, for broadcast into Spain itself.

In addition to its mushrooming distribution of radio programs, the network is also headquarters for the Spanish version of Don Hillis' "Light of Life" correspondence course.

The five member stations — HCJB in Ecuador, TIFC in Costa Rica, HOXO in Panama, TGNA in Guatemala and "Southern Cross" in Bolivia — are, of course richly benefiting from the plan.

How have mission boards reacted? With wholehearted approval. The Latin America Mission offered the studios of its radio station TIFC for network headquarters. First president of the network was Dr. Clarence Jones of HCJB, followed by Arthur Zylstra of HOXO. Altogether 20 missionary organizations have expressed interest. END

NEW READERS' SERVICE

Business Is Booming

BUSINESS is booming for the revised Readers' Service department of CHRISTIAN LIFE Magazine.

Of course, it's more work for us, but it means that you, our readers, are becoming more alert and taking advantage of every opportunity to improve your services for the Lord Jesus Christ.

We thought July was a record month. But all indications point to August as far surpassing July in reader response.

And the valuable information offered free in this issue, besides the useful product information and the additional help you can receive from CHRISTIAN LIFE advertisers, should make the September issue of CHRISTIAN LIFE the most used and helpful magazine in our history.

Everything offered on these pages will probably not apply to you, but much of this information will be helpful to you, as well as others in your church.

If you have a question on what equipment is available to help you in your situation or do not see the information you want listed on these pages, write us anyway and we'll get it for you.

You will find that you can't beat the help given through the CHRISTIAN LIFE Readers' Service department. Simply check the squares of products in which you are interested, and you will receive a wealth of information for the betterment of your Sunday school and church.

You will notice the three features of the new Readers' Service coupon: (1) further information on our advertisers and their products, (2) information on new products listed in the magazine, and (3) free booklets and materials for your use.

By the way, if you'd like to do a favor for us in return, send us a letter and tell us how you like this new feature; tell us how these free items and information are helping you.

This month, among the free materials being offered by the Readers' Service department, you will find information on music suitable for a Thanksgiving concert and late developments in the Navajo Indian situation. Whatever your interests, you'll find useful information readily obtainable from the CHRISTIAN LIFE Readers' Service department.

Soul Winning Booklet

A new edition of the soul winning booklet, *Here's How* has just been printed by The Life Messengers, and is available to anyone upon request. This publisher also offers, for all pastors, a copy of the recent booklet, *Revival or Judgment*.

For your free booklet, check item 981-A on the Reader's Service Card below.

Broadcasting Literature

The Far East Broadcasting Co. has a folder which gives a summary of their work along with descriptive pictures. Also available is their monthly publication, the *Far East Broadcaster*, which gives in picture and narrative form information regarding the stations in Manila and their missionary ministry.

For your copies, check item 981-B on the Reader's Service Card below.

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"How your Church can have Trained Teachers," is the title of a 32-page booklet published by the Standard Training Department. It contains a survey of the courses available for study by the teachers in the home church, with answers to questions about forming a class and credits.

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Pioneer Girls weekday club program for girls of the church from 8 to 18 is described in a free "First contact" packet.

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Navajo Mission

An 18-page, illustrated booklet entitled "America's Greatest Debt," describes the work of Navajo Missions, Inc. among the Indians. It is available to anyone interested in the work.

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Filmstrip Descriptions

Data on more than 1,000 religious and comparable filmstrips is available free of charge from Selected Filmstrips.

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A 31-page catalog lists the Baptista films which are available for renting or purchase, and gives brief descriptions of each. It also lists film equipment and supplies, and presents the work of Baptista Films, Inc.

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Carillonic Bells

Carillonic bells are described in several pieces of literature which are available from Schulmerich Carillons Inc. The literature includes colored post cards, a booklet describing the engineering and controls of a new model Carillon, and a catalog of carillonic bells gospel records.

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Church-sponsored nursing home for the aged needs: retired Christian medical doctor, grad. nurses, good cooks and aids. Patience and kindness required. Wonderful oppor. for Christian service. Box S-288

Small independent Holiness church movement needs musicians, singers and aggressive ministers with ability to pioneer new communities, organize and build. Good coverage by radio of territory to be evangelized. Box S-290

Newly organized Bible college needs several good teachers of fundamental Holiness faith. Maintenance and small salary to begin. Salary supplemented with pastorates if desired. Must be spiritual. Box S-292

Situations Wanted

Male

Fundamental, ordained Bapt. minister interested in Independent, Bible Bapt. or Bible church. 30 yrs. exp. in Bible teach., research, and pastoral work in city, town and country churches. Sem. grad. Theol. degree. Married. Box S-367

Christian salesman, 37, neat, aggressive, col. grad., economics and engr.; 5 yrs. exp. Industrial Hardward & Eng. Steel Prods.; 5 yrs. exp. Food & Food Prods. Willing to travel extensively. No objection to foreign assignment. Box S-369

Professor and/or Bus. Mgr. of college or school. Degree in Bus. Admin. and Bus. Ed. Over 10 yrs. exp. in college teach. in Bus. Admin. and exp. in inst. and public acct. Born-again Bapt. Box S-371

Ordained Bapt. pastor, 26, grad. in Pastor's Course of Moody Bible Inst., desires pastoral change. Keen interest in Sunday school and young people's work. Prefer rural or small town church. Married. Box S-373

Enthusiastic young minister desires change in pastorate. Interested in church with evangelistic outlook. Wife is an experienced choir director. Box S-375

Maintenance: Born-again man, capable of assuming full charge of genl. maintenance. Christian college or school preferred. Now working at same but desirous of change. Box S-377

Bible-believing ordained Bapt. minister, 25, married, desires full-time church. Exp. in youth, mission work, singing. Has writing ministry. Sem. grad. Wife is children's worker. Box S-379

Organist, Minister of Music, M.M., A.A.G.O., married, one child, seeks full-time church or college position. Experience in liturgical service and college teaching. Box S-381

Ordained minister exp. in Bible conference, children's home, hotel and old people's home work, interested in similar position. Would go anywhere and can give excellent refs. Box S-383

Ordained Bapt. minister seeks pastorate with a Bible believing group of people who have prayer meeting and Sunday eve. services. Married. Refs. Box S-385

Fundamental, ordained, Bapt. minister, with 17 yrs. pastoral exp., desires change from present pastorate, preferably farther South. Moody and sem. grad. Wife is sem. grad. 4 children. Box S-387

Teach. position wanted by evangelical Christian man, 26, exp., B.A. and M.A. degrees. Teaching fields: biology, education, psychology. Prefer college, will accept high school or jr. high. Married. Box S-389

Ordained minister would like to make contact with growing Independent Church. With present church several years; fine record of growth. Young people's worker. Wife well trained for service. Careful investigation invited. Box S-391

(Continued on page 53)

TOMORROW'S CHRISTIAN AUTHORS ARE TRAINING TODAY

"My weekly write-ups on our Sunday services, almost in their entirety, are accepted by the editors," Gustave Bott, a busy pastor in Woodbridge, N. J., wrote recently. A few weeks later, after graduating from "Beginning Christian Writer," he stated, "A young couple came to me after the worship service and said, 'You painted an unforgettable picture of heaven this morning.' I tried to use some of the knowledge I acquired from the course in my sermon build-up. *So yours is the credit and to God the glory.*

"I certainly wish to continue my study and ask to be enrolled in 'Christian Magazine Writing.' "

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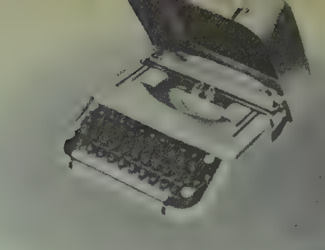
Just fill out the coupon below to obtain your supply of order blanks and complete details to earn the premium of your choice. A complete list of the other products which can also be obtained in this easy way will be included with your supplies.

FLASH! Here's good news for you. Approval has just been granted to credit renewal as well as new subscriptions toward premiums. This is a splendid opportunity for you to get started at a most advantageous time. Full credit will be given for renewals.



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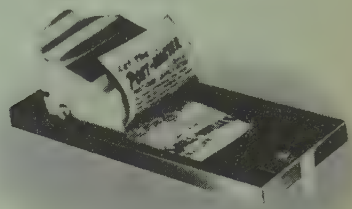
Smith-Corona Portable "Skywriter"
yours for 42 Christian Life subs.



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Master Addresser—Model 40
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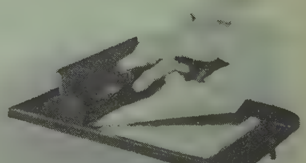

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P. S.
Be sure to enroll me at once so that I can take advantage of the credits I will be able to pick up on renewals, as well as new subscriptions.

(Continued from page 37)

Inventory of Youth

THE WORLD'S miraculous Youth for Christ movement stopped long enough in July to take inventory at its 10th annual convention in Winona Lake. The balance sheet, totaled up by Ted Engstrom, executive director: a ten per cent increase last year in rallies, and 1,500 Bible clubs in operation. Engstrom said rallies now are held in 48 states and 79 foreign countries.

Plans for YFC's seventh World Congress on Evangelism to be held at Sao Paulo, Brazil, next April were hammered further into shape. The convention also re-elected Robert Cook as president and Billy Graham as first vice-president. Bob Pierce was re-elected second vice-president, and Roy McKeown and George Wilson secretary and treasurer respectively.

The Rains Came

EVANGELIST MERV ROSELL, whose meetings have been singularly touched with blessing in recent months, wiped his brow, looked at the brazen sky above Topeka, Kan., and, as he walked into Municipal Auditorium, muttered: "With God's help I'll do it."

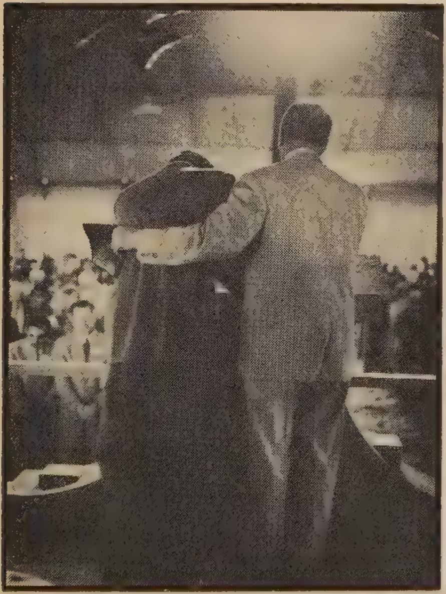
To Kansans assembled that evening in 114 degree temperatures and who were worried over loss of crops through long drought, Merv said, "Let's pray for rain. If you'll believe with me for a miracle, stand to your feet."

Nobody remembered that weather predictions had forecast "hot and dry with no relief in sight." But by midnight the clouds had gathered and by morning Topeka had a half inch of rain and temperatures in the low 70's.

Rosell had come to Kansas from a campaign in Long Beach, Calif., in a canvas cathedral, where he was welcomed personally by California's Governor Goodwin J. Knight.

The Urge to Evangelize

A TEN-YEAR evangelism program to be undertaken by the World Council of Churches was called for at the annual



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meeting of the Methodist Board of Evangelism by Dr. Harry Denman, the board's executive secretary.

That Dr. Denman may be thinking of something far different from calling on people to get them to come to church is indicated by his remark: "We must sharpen the work of evangelism and get the entire Church seeking persons. The World Council has a world relief program, why not a world program of regeneration."

▸RADIO T-V

Gospel Radio Honored

THE PHILIPPINE gospel radio station, DZAS, "The Call of The Orient," won an army citation for its service to Philippine troops in Korea. The station has recently added gospel programs in languages of Indo-China.

▸PEOPLE

Paragraphs About People

THE REV. Wally White of Orlando, Fla., a former vice-president of Youth for Christ International, has been named pastor of the Chicago Gospel Tabernacle. ■ Dr. Harold J. Ockenga, pastor of the Park Street Church in Boston, is resigning his pulpit to take the presidency of the Fuller Theological Seminary in Pasadena, Calif. ■ J. Oswald Sanders has been named general director of the China Inland Mission. He has been associated with the mission in various capacities for 28 years. ■ The Rev. Nye J. Langmade, co-founder and for 16 years president of the Midwest Bible and Missionary Institute, has been named executive secretary of the Independent Fundamental Churches of America. ■ Two members of the nationally famous Blackwood Brothers Gospel Quartet, R. W. Blackwood and Bill Lyles, were killed when their private plane crashed at Clanton, Ala. ■ Jock Troup, renowned Scottish evangelist of Tent Hall, Glasgow, died while preaching in Spokane, Washington. He had been in America for some time carrying on an evangelistic ministry.

SANDERS

Light for the Prison

WHEN DR. KENNETH SMALL, the Michigan dentist recently acquitted of murder in the triangle slaying of a rival for his wife's affections, asked for a Bible in jail, the World Home Bible League was ready. Dr. Small had made the request to the sheriff in Allegan who contacted the league's representative, Nick Tanis. The Bible was freely given.

Some days later Tanis questioned Small as to what he got out of the Scriptures. He quoted the dentist as saying. "It was a real comfort. But I'm a Jew and the story of Jesus Christ seems a little too easy to accept."

And then the doctor confided to Tanis that he had given the Bible away, adding,

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Doctrine for Doctors

THE MEDICAL world, once a great supporter of sceptics of all stripes, has had an about face. In an address before the American Medical Association, its president, Dr. Edward J. McCormick of Toledo, Ohio, warned there is now no place in medicine for the atheist or the materialist. Said he: "Medicine is a priestly calling and its followers must have due regard for the soul as well as the body."

Delaware Says 'No'

RELEASED-TIME religious instruction was slapped down in Delaware by a resolution passed by the State Board of Education. The board said its act was based on the doctrine of "separation of Church and State."

MISSIONS

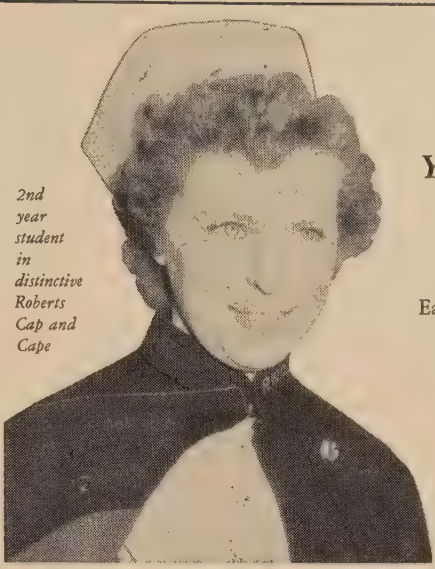
Espanol in Manhattan

LATIN AMERICA Mission has established a new Bible institute in one of the New World's neediest mission fields: New York City. Director of the institute is the Rev. Rogelio Archilla, outstanding Latin American preacher. The institute will teach in the Spanish language. New York has half a million Spanish-speaking people. The institute also plans Bible correspondence courses, gospel radio programs in Spanish and distribution of Christian literature.

Indonesian Roadblock

INDONESIA IS the latest country to throw up roadblocks to missionaries. Nothing is done to hinder the work of established missionaries, but new recruits may not enter unless they are sponsored by existing churches and it can be shown that they are urgently needed to do work that no local resident can do.

The problem becomes thorny when new



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recruits cannot even speak the languages of the country. Thus they cannot be shown to be very useful, at least until they have been in the country for some time.

Missionary correspondence from the area reports that the Indonesia Ministry of Religion has promised to give favorable consideration to applications if they are properly sponsored, and recent visa approvals show that this promise is genuine.

Ease Missions' Ban

AMERICAN MISSIONARIES imprisoned in China may now receive gift parcels from next-of-kin and other friends in the United States. The ease on the ban was announced by the Department of Commerce. It was worked out at the Geneva conference.

There are still eight Protestants confined in Chinese Red prisons. Only one parcel a week may be sent any one prisoner and the value may not exceed $50. Contents must be limited to articles normally sent as gifts, such as food, toilet articles, clothing and drugs. Packages will be addressed to the imprisoned missionaries in care of the Red Cross Society of China, Peiping.

Success in Mexico

THE NEWLY organized Gideons International Camp in Mexico, headed by Mexican Army General Narciso Medina, has become one of the world's most active camps for its size, according to dispatches received by CHRISTIAN LIFE.

Since the first of the year 35,000 copies of the New Testament have been distributed — 6,000 given to Mexico City policemen. Plans are afoot to print the New Testament in Mexico itself and distribute them to the entire army, all unionized workers, prisoners, school teachers, professors, hospitals, hotels, high schools and universities.

Gospel Radio Strafed

THE CENTRAL American Mission has begun repairs on its Guatemalan radio station, strafed by a plane in an attack in which two missionaries miraculously escaped harm. William Walker, the mission's general secretary, in a dispatch to CHRISTIAN LIFE, said the attack occurred on June 22 during the height of the revolution. A P-47 plane dived on the station while Walker and announcer Jorge Luis Batres, were outside in front of the building.

Walker wrote, "It was impossible for us to run to shelter. We threw ourselves on the ground right there in the open. . . (When) the plane passed over we picked ourselves up and ran for high grass about 200 feet west of the transmitter building. . . The plane returned and opened the attack for the second time. By then we were hidden from view."

The station suffered damages of around $2,000. A mission spokesman said that "it is too early to know how our work will be affected by the change in government in Guatemala, since the work of redrafting the Constitution has not been completed."

It is feared that the new regime may impose some restrictions on Protestant mission activity.

Urge Jewish Missions

A MISSIONARY program for Judaism, some-

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thing heretofore almost unheard of, was the proposal made at a meeting of the Association of Reform Rabbis of New York and Vicinity. The idea was advanced by Rabbi Albert S. Goldstein, president, and Rabbi Daniel L. Davis, a high New York religious leader.

The last manifestation of Jewish missionary spirit occurred around 200 B. C. and it was so successful it aroused the ire of Rome. In 139 B. C. the Jews were cast out of Rome because of their mission work and again in 19 A. D. The movement collapsed with the rise of Christianity.

Rabbi Goldstein called on his fellow clergymen to assert boldly that "if we have what the spiritually adrift are looking for, then we stand with open arms to welcome them."

PTL Heads For Europe

THE POCKET Testament League made plans at its recent convention in Birmingham, England, to extend its work to Europe. The league hopes to publish Gospels of John in several European languages to add to those already printed in English, Japanese, Korean and Chinese.

100,000 For Bible League

THE HOME Bible League has given out its 100,000th testament in Japan. The league began distribution in Japan in 1950.

Back from the Sea

ON TUESDAY, July 6, Oriental Missionary Society workers Elmer Kilbourne and Austin Boggan, took their motor boat out from Taichun beach on the west coast of Korea. A sudden storm arose, the motor failed, and the two were soon lost sight of in the open sea, drifting towards Communist China.

Helicopters searched the waters and Korean Christians prayed. For four days the prayers and search went unanswered. Then a Korean fishing boat pulled into harbor. The missionaries were aboard.

Retreat for Leprosy

ENCOURAGED by the experience with new drugs, American Leprosy Missions has gone on record as predicting world wide control of leprosy by 1974. The mission made its prediction at its 46th annual convention in Dallas, Texas. The year was selected as the "target" because it is the centennial of the isolation of the leprosy germ by Dr. Gerhard A. Hansen.

Mission Memos

REV. EDWARD KILBOURNE, vice president of the Oriental Missionary Society, reports the group now has six missionaries and 45 full-time Japanese workers on campaigns to cover Japan, systematically, house to house with the Gospel. Already 1,147,200 homes have been reached. ■ International Missions, Inc., has enlarged its work in West Pakistan with six new missionaries. It also has changed its name from India Mission, Inc. ■ The Sudan United Mission this year observes its 50th year of winning the lost in Africa. It now has nearly 300 missionaries in the field.

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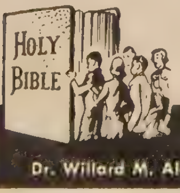

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they adequate food? To make sure the answer is "yes," a unique organization, the Missionary Horticultural College, has been set up in England to train Christian workers abroad to grow their own food and live off the land. It claims to be the only such school in the world.

The school principal, W. E. Shewell-Cooper, Thaxted, Essex, conducts a missionary enterprise himself: the Farmer's Christian Postal Service, an effort to evangelize farmers by mail.

PRESS

The Press Gets Religion

THE SECULAR press has found revival campaigns — such as Billy Graham's in London — make good reading. Latest newspaper to make the discovery is a daily in Santiago, Chile, which has offered leaders of the Evangelical Council of Chile use of a daily page, free of charge.

The Evangelicals accepted the offer on condition the paper transform its sensational approach into an effort to become a powerful voice for honesty, morality and Christian idealism. The editor agreed.

The paper's owners, who found its extensive coverage of a recent evangelistic campaign had boosted circulation, now publish gospel messages, notices of church activities, and editorials on religious themes prepared by evangelicals on their page.

New Tract Publisher

EVANGELICAL LITERATURE OVERSEAS announces a new non-profit organization, Gospel Tracts Unlimited, set up to furnish gospel literature in the languages of all nations and tribes having a written language. The group has a $50,000 printing plant at its disposal.

Old Testament by Evangelicals

A VERSION of the Old Testament is being prepared by the Zondervan Publishing Company by a staff of evangelical experts and will be available to the public by 1955. It will include maps on pages where events are related, dates of events given as accurately as modern research can make possible, and other helps.

New Magazine Format

GETTING IN LINE with a new trend in Christian publications, the magazine, *Christian Action*, has come out with a new format. A unique ambition, according to Editor John Huffman, will be to have outstanding staffers working on the magazine as "dollar-a-year-men."

EDUCATION

Ban in Vermont

AFTER A COMPLAINT made by Paul Blanchard, head of Protestants and Others United for Separation of Church and State, Vermont school officials announced they will order discontinuance of religious classes given in the past in some public schools. The classes had been taught by the New England Fellowship of Evangelicals of Boston, a Protestant group.

Blanchard has become known for his campaign against Roman Catholic invasions of the nation's education.

Seminary to Build

GOLDEN GATE Baptist Theological Seminary has purchased a $400,000 site near San Francisco to be developed into a $10 million campus.

The seminary, a Southern Baptist affiliated school, is now located in temporary quarters near Berkeley, Calif. The new campus is planned for a student body of from 1200 to 1500.

The location, on a peninsula called Strawberry Point, was once considered as a site for the UN headquarters. One of the campus features will be a chapel seating 1500 persons.

MISCELLANEOUS

New Use for Baptistry

WHEN TEMPERATURES ranged up to 106 degrees on a Sunday morning in Goldsboro, N. C. this summer, the First Baptist Church knew just what to do.

Deacon Roy Parker Jr., using a system his father invented several years ago, filled the baptistry with 500 pounds of ice, blew a fan across it and closed the doors and windows. By the time services were under way, it was 20 degrees cooler inside.

Submerged Chapel

AN UNDERWATER Roman Catholic chapel has been erected off a rocky point in Spain's Catalan coast. Divers installed a statue of the Blessed Virgin in the underwater cavern specified as the "sanctuary."

Afterwards a local priest celebrated Mass on a jutting rock overlooking the cave. Base of the statue is phosphorescent and gleams through the depths of the water.

Rural Church Award

PROSPECT Presbyterian Church of Mooresville, N. C., has been named "Rural Church of the Year in the South." The $300 cash award was sponsored by Emory University and Sears Roebuck Foundation.

Notes from All Over

THE GENERAL ASSEMBLY of the Church of Scotland (Presbyterian) has authorized the setting up of a special commission to study spiritual healing. ■ Lay leaders of the International Council for Christian Leadership meeting in The Hague, Holland, testified that "a spiritual quickening is evident throughout the world." ■ A mob led by two Roman Catholic priests and two nuns stoned worshippers in a Protestant chapel at Buenaventura, Colombia, according to the Evangelical Confederation of Colombia. Missionary Oscar Jacobson of St. Paul, Minn., was struck on the head by a stone.

■ A Baptist pastor in Spain, the Rev. Ramon Lopez of Jativa, together with a deacon and a printer were each fined $50 recently for a tract printed nine years ago. ■ Vice President Eduard Kardelj of Yugoslavia has called on Communist Party members to enlist the support of Christians of goodwill "in building Socialism." The government's policy heretofore has been one of isolating church members from public life.

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Devotional

THE QUEST FOR COMMUNION WITH GOD. By Matthew Henry. Eerdmans. 110 pages. $1.50.

The reader may be somewhat surprised to find a volume from the pen of Matthew Henry appearing in 1954. Actually the three devotional sermons which make up this little book were first published in 1712. They have up until now remained more or less "hidden" in another work.

A reading of the book will soon convince the reader that the effort has been very worth-while. It is a real contribution to evangelical devotional literature.

The aim of the author is to show the Christian how to begin, live, and close each day with God. The passage, "We must live a life of communion with God, even while our conversation is with the world" might well be taken as his theme.

Throughout, as might be expected, the writing is simple, spiritual and always challenging. The most devoted Christian will be faced with his weaknesses many times as he reads these pages. All those who read the book cannot help but profit spiritually by the experience. (*Reviewed by Warren C. Young.*)

Sermons

THE WESTMINSTER PULPIT. Vol. I. By G. Campbell Morgan. Revell. 351 pages. $4 per volume. (Ten-volume set for $36 if ordered now.)

The impression conveyed by the sermons of G. Campbell Morgan is that he must have been a preacher who was fully immersed in the Scriptures. In his sermons there is manifested a pleasant carefulness of exegesis, a stimulating passion for the things of the Lord and a comforting assurance for all who rest in the Lord.

From these messages the preacher is shown that variety in sermon-building is rather incidental if the preacher is saturated with the written Word of God.

The 26 messages in Volume I stir up an anxiety which will be satisfied only upon reading other messages in this ten-volume set. Laity and clergy alike will benefit from the reading of these spirit-filled expositions.

Juvenile Fiction

THE HARP IN THE CAVE: *A Novel for Young People. By Argye M. Briggs. Eerdmans. 161 pages. $2.*

Pastor Wilkins is a circuit-riding preacher in the open country of Texas, and his four mystery-seeking children walk

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all over the place getting into and out of trouble.

The book has four parts, part one donating the title to the volume. Each part consists of a distinct tussle with trouble. Young teen-agers will want to read about the ghastly cave, the mysterious skinny dog, moccasin tracks, the "Indian" and the lovely princess.

The gospel story as such is not woven into the fabric of the tale, but it does contain some wholesome and exciting reading.

ROGUE ELEPHANT. By Charles Ludwig. Scripture Press. 72 pages. $1.

This breathless story of missionary adventure is loaded with thrills and the intriguing lore of the jungle. I think that this well-written juvenile for 8 to 14-year-olds would have been even better if more attention had been devoted to such prosaic matters as characterization and credibility and had every incident in the story been firmly woven into the plot. The way leopards and rhinos and crocodiles stalked in and out of the story without any relation to the plot was a bit disconcerting, and the cannibal scenes seemed a little over-drawn. However such things will probably not detract from the story at all in the eyes of those for whom it is intended. Our 11-year-old lad remained glued to the book until he finished it. *(Reviewed by Bernard Palmer.)*

Eschatology

THE SECOND COMING OF CHRIST. By L. Berkhof. Eerdmans. 102 pages. $1.50.

In five chapters on the time, manner, purpose, glory and comfort of the second coming of Christ, Dr. Berkhof sets forth a popular statement of his beliefs. He challenges the bland optimism of a liberalism that holds to inevitable progress toward righteousness and regards the second coming as simply an improving development in the social history of mankind. He commits himself flatly to the accuracy of the Word of God in its prediction of the return of Christ and to the personal and climactic nature of His appearing. His viewpoint, however, is avowedly amillennial, and he rejects firmly the premillennialism of "dispensationalism."

After making allowance for the brevity of the work which does not allow for extended interpretation of any given passage, premillennarian scholars will feel that Berkhof has passed rather lightly over the positive evidence for their belief. With his statement of faith in the ultimate authority of the Scriptures and with his personal desire for Christ's return all will agree; but his presentation of the doctrine is more satisfactory in what he affirms theologically than in what he negates exegetically. (*Reviewed by Merrill C. Tenney.*)

General

THE WORLD'S RELIGIONS. By J. N. D. Anderson. Eerdmans. 208 *pages.* $2.50.

This volume, which first appeared in England in 1950, has now been made more accessible to the American public. It is a composite volume, each chapter

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being written by one who has studied the faith about which he writes. The various religions treated are: Animism, Judaism, Islam, Hinduism, Buddhism, Shinto, and Confucianism.

While this book does not cover all the religions of the world, it is representative and pertinent, for it does treat the most important of the non-Christian faiths.

It is a well written book and makes an ideal text for an introduction to other religions. This reviewer used it as a text and found it to be very satisfactory. At the same time it provides an accurate ready reference book for the busy preacher or Christian worker.

The editor and the contributing authors are men who are interested in the evangelical Gospel. Yet this fact does not prevent them from giving a fair presentation of the faith under discussion.

A fine closing feature is the challenging appeal for the Christian world view in the "Epilogue." (*Reviewed by Warren C. Young.*)

Church History

THE REFORMATION IN ENGLAND
By Philip Hughes. Vol. II. Macmillan. 366 pages. $7.50.

The learned and able Roman Catholic English historian continues his study of the changes brought about in England by the Reformation. This volume deals with the latter part of the reign of Henry VIII and with the reigns of Edward VI and Mary. Hughes writes attractively. The book is often a useful presentation of fact but the recognition of the meaning of the fact, the attempted explanation of the thought of the participants, is naturally that of a Romanist looking through Roman eyes. At times this Romanist flavor becomes nauseating. Considering the author's point of view, John Foxe and his *Book of Martyrs* come out remarkably well. The book is a useful presentation of a modern Roman Catholic view of the English process of Reformation. *(Reviewed by Paul Woolley)*

OTHER BOOKS IN BRIEF

These books have not been reviewed by CHRISTIAN LIFE editors. They are merely listed for your convenience.

508 *ANSWERS TO BIBLE QUESTIONS. By M. R. DeHaan. Zondervan.* 254 *pages.* $3.

Under 20 different headings such as: Baptism, Bible, Blood, Heaven, Marriage, Divorce and Re-marriage, Prophecy and Worldly Amusements the author has listed questions and answers which have to do with Christian doctrine and life. The prophetic answers are given in the light of the dispensational interpretation. The answers, in general, are brief and down-to-earth in literary style.

THE INDESCRIBABLE CHRIST: The Names and Titles of Jesus Christ. By Charles J. Rolls. Zondervan. 215 *pages.* $2.50.

This is the first in a proposed series of books by Dr. Rolls under the fascinating title, "The Indescribable Christ." Volume one deals with the titles, names and offices of Christ which begin with the letters of the alphabet through the letter "G." This work reveals Dr. Rolls as a thorough student of the Bible and one eminently worth reading.

ADVENTURES IN FAITH: Studies in the Life of Abraham. By M. R. DeHaan. Zondervan. 192 *pages.* $2.50.

In 26 chapters Dr. DeHaan has recorded some of the paramount characteristics and experiences of Abraham and his faith. This volume shows the author to be exceptionally biblically minded.

END

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PLACEMENT SERVICE

(Continued from page 40c)

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Born-again Christian, 25, desires pos. in Christian org. preferably as bookkeeper. Other office work acceptable. 4 yrs. exp. as receptionist, bookkeeper, and gen. office worker. Good refs. **Box S-351**

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Conscientious Christian lady desires work addressing cards, envelopes or any other typing or longhand work which may be done at home. **Box S-365**

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organization at the addresses listed below.

Christian Business Men's Committee: 16th Annual Mt. Hermon regional conf., Mt. Hermon, Calif., Sept. 10-12. Mid-Atlantic fall CBMC rally (N.J.-N.Y.-Pa.) Harvey Cedars, N.J., Sept. 17-19. Tri-State CBMC retreat (Ohio-Ind.-Mich.) Camp St. Marys, Ohio. Sept. 17-19. CBMC of Detroit annual retreat, Waldenwoods Conf. Camp, Hartland, Mich., Sept. 18-19. 17th Annual CBMCI Conv., Los Angeles, Oct. 13-17, Write: 105 W. Adams, Chicago.

Greater Chicago Sunday School Assoc.: Fifteenth annual convention, Sept. 25, afternoon and eve. sessions at Moody Mem. Church, Chicago. Featured speaker — Dr. Alan Redpath, Write: 343 S. Dearborn, Chicago.

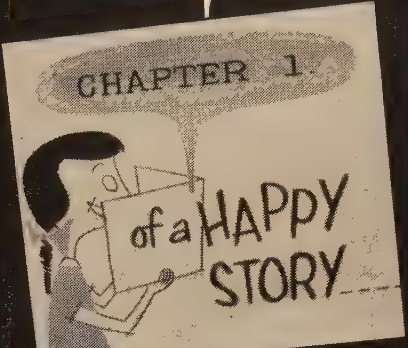
Greater Portland Sunday School Assoc. Convention, The Foursquare Church, Portland, Oct. 6, 7, 8. Write: PO Box 2052, Portland, Ore.

The Pentecostal Assemblies of Canada: Natl. biennial gen. conf., Sept. 15-22, Calvary Temple, Winnipeg, Manitoba. Write: Rev. Barber, 359 Cumberland, Winnipeg.

Philadelphia Area Sunday School Convention: November 5-6 at the Baptist Temple in Phila. Write: 452 E. Magnolia, Clifton Hts., Pa.

Scripture Press Conventions and Workshops: September 3 at Kankakee, Ill., Sept. 19, Spokane, Wash., Sept. 21-23, Spring Valley, Minn., Sept. 26, DuBoise, Pa. Sept. 29, Lansing, Mich. Sunday School Fair to be held in Chicago on Sept. 18. Oct. 3-7 Lancaster, Pa. Christmas Workshop in Chicago on Oct. 11. Write: 434 S. Wabash, Chicago.

United Pentecostal Church: General Conf., Sept. 17-22, Columbus Ohio. Write: 3645 S. Grand Blvd., St. Louis, Mo.



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What the
Did for

Winner of 1952's CHRISTIAN LIFE Sunday school contest analyzes church progress and urges others to benefit as well.

Pastor and Mrs. Ralph Stewart and John Huffman board plane for Holy Land.

TWO questions often have been asked me since our church won the grand prize in the CHRISTIAN LIFE Sunday school contest two years ago. They are, "What is your attendance now?" (meaning, was there a big letdown), and, "Did it really help your church?" (meaning, was it just a big splash?)

I can readily answer both of these, but something far more important has come to our church as a result of not only winning the grand prize but entering the contest itself.

A spirit of unity and purpose that began as we entered the contest has continued throughout our whole church. You cannot have such a great cooperative effort and work whole-heartedly together for six weeks without having the teamwork continue and without lifting the sights and revealing a potential for work that, once begun, will not stop.

The contest also gave our church and people an incentive to do something everybody can do — invite and bring people to church. Winning people to Christ is of utmost importance. We have a small group of trained workers doing that most of the time. But in 35 years in the ministry I have found that the most difficult thing to get people to do is to win folks to Christ. Only a small percentage of the people of any church will do this regularly. But you can, through the medium of such a contest with its purpose, high ideals and plans, get almost everybody to do the easier thing — invite and bring people to church.

Many years ago in Chicago, Dwight L. Moody was enthusiastic and resourceful enough to buy a pinto pony for $25, go up and down the streets, invite children to come to Sunday school and as a reward give them a ride on a pony. Thus the Chicago Avenue church, later the Moody Me-

by Ralph Stewart

Pastor, San Gabriel (Calif.) Union Church

Contest Our Church

STEWART

morial Church, came into existence. Christian magazines offer boxes of Christmas cards, religious books and trips to summer conferences for rewards to those who obtain subscriptions. Surely special effort, promotion and hard work are also in order to get people to Sunday school to hear the Word of God taught and preached.

Commercial business and salesmanship today are built largely around the reward, incentive idea. God gave Adam and Eve an incentive and promised a reward if they followed His will and purpose. The minister holds out to his people every Sunday as he pleads with them for their souls the reward of salvation, the free gift of heaven and an abundant spiritual life. The parent that offers a "yummie" to the child who will eat all his dinner or an allowance for keeping neat and clean or having good marks in school is merely following a simple formula for achievement.

I once heard a successful sales manager say, "People do not work for money anymore." That sounded strange to me because I thought that is the only reason most people do work. But he said, "My salesman will do more for an achievement button or a gift of a suit of clothes for the best salesman of the month than they will merely for commissions."

If the promise of a reward sells more insurance, automobiles, coffee or pickles, then such a motive, rightly used, should also encourage people to increase Sunday school attendance and bring more people to church. You never can get a person to come to church the second time until he has come the first time. A Sunday school contest is one way to get people to church at least once. Many of ours came back again and again, were won to Christ and are now winning others.

One thing which made my Board of Deacons decide to enter the contest and call on all departments of our church to lay aside everything else during the six weeks, was a remark made by one of my young deacons when the matter was presented by the pastor for consideration. "Why, Pastor," he said, "I see in this six weeks' drive for attendance a chance to get at least two years' of *prospects* for our church to win to Christ." He was a salesman and knew the value of having prospects.

Well, it did exactly that. One Sunday we had 700 visitors registered and in attendance. We are still working on this prospect list. Only last month a couple who appeared before our Board to give their testimony prior to coming into membership in the church, said, "During the Sunday school contest, we got started coming to the San Gabriel Union Church."

We discovered workers, helpers, hidden talent and a willingness that we knew nothing about. And the willingness begun during the contest did not stop after the six weeks but continues today, two years later. They are still working, bringing people in, growing and enlarging. A few years ago we built a large educational unit and thought that it would take care of our growth and increase. Then we even began a branch church seven miles from us to absorb some of the workers and people who were moving on into new sections of the communities. It is now practically a self-sustaining church. But in spite of all this, we face the need of another educational building because of the results of the contest.

Probably the most important result of the contest was the quickened interest in missions. One Sunday during the contest we called Mission Day. It was preceded on Friday night by the showing of one of Bob Pierce's inspirational mission films. The entire Sunday school offering, amounting to $800, went to missions.

But that is not all. As you know, the winning of the grand prize gave the pastor a trip with the "Flying Seminar" to France, Italy, Egypt, Lebanon, Syria, Jordon, Israel, Greece, Switzerland and England. Our church, with the help of friends in the East, was kind enough also to provide the money so that my wife could go with me. The trip, sponsored by the Winona Lake School of Theology, is the finest I know of. Dr. Huffman, who conducts the tour, is most genial, well informed and able to get in and around countries and obtain interviews with interesting personalities in government and mission circles.

As we saw the fields whitened unto harvest, the keenness of the struggle of forces of darkness and light, religious bigotry and sham in many places, we realized in a new way how little our church and the pastor were doing to carry out the Great Commission. We were a missionary-minded church with 14 young people in full time missionary service, giving about $24,000 a year for missions. But this year we have 18 workers in the field and have given $30,000 for missions. We also have a score of young people in training at Bible schools and Christian colleges.

Since returning from the trip we asked our Board to designate one Sunday a month on which the Sunday school offering would go to a specific country or field never before touched by our church. We found just by thumbing through an atlas there were at least 65 countries to whom we had not given. For the past six months these Sunday school missionary offerings have amounted to $3,000 over and above our regular commitments — and our people are thrilled. No doubt, in a year's time

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You will discover other new features. And yet you will be glad to find tried-and-true features of the companion "Patty" course retained: simple vocabulary in the Bible stories, a delightful miscellany of individual and group activities, appeals through the eye, ear, touch, taste, smell.

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Use the coupon to get further information.

Scripture Press, 434 So. Wabash, Chicago 5, Ill. Dept. CLN9-4

YES, I'd like more information about the new course, "Debby and Dan Go to the Nursery Class."

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Address ....

City .... Zone .... State ....

Church .... My Church Position ....

we will give more than $6,000 extra for missionary work. That's not a bad investment for a $1,500 trip, especially when it was free and given as a reward for winning the contest. I wish every church could invest that in their pastor and send him to these countries to enlarge his and their vision.

But I still haven't answered the two questions put to me most often at Sunday school rallies, workshops, conventions and in personal conversations.

1. *What is your attendance now?* Between 1200 and 1400 a Sunday. Our six weeks average during the contest was 1998. You must remember any short contest is high pressure and it is not possible to keep a church at white heat. But also a contest or drive always results in an advance, and seldom do you drop back entirely to the number where you began. Our yearly average before the contest was 1,000 a Sunday. Only lack of facilities keeps us from now having 2,000 in Sunday school.

2. *Did it really help your church?* It certainly did. In fact, I believe that entering the contest will help any church and pastor whether they win or not. One of the best evangelistic campaigns we had was in May following the contest. God blessed Merv Rosell in our church with great spiritual blessing and results. The way was prepared by the effort, the new interest, the prayers, the cooperation during the Sunday school contest. Today some of the best workers in our last campaign with Torrey Johnson and Stratton Shufelt have come out of the Sunday school contest. New scholars came in, were enlisted, grew spiritually and are now effective in helping others.

Our people are praying and giving to Spain, Greece, Jordan, Israel, Korea, Pakistan, and France, as well as witnessing and working for the salvation of souls in the San Gabriel Valley because of the CHRISTIAN LIFE Sunday school contest of 1952. As a preacher I guess I had better give you a text. All I can say is, "Go thou and do likewise!" END

3-D Projection Screen

A wide screen projection system with stereophonic sound for 16mm movies has been developed by Bell and Howell Co.

The projected picture is of normal brilliance and fills a curved screen 2.5 times as wide as it is high. This expanse covers more nearly the normal field of vision of the human eye, and a strong sense of depth and participation in the scene is created without the use of glasses. Three-dimensional or stereophonic sound, emanates from the part of the screen where the action takes place.

This new wide screen system which is patterned after CinemaScope, represents a new development which will delight church film viewers.

For further information, check item on the Reader's Service Card on page 40b.

THE RUMOR

(Continued from page 33)

diction, the choir's "Amen," the organ's crescendo. An unsteady sort of peace settled on Cathryn. Downstairs she slipped off her robe slowly and combed her hair. It was five minutes before she reached her office where the board would gather . . . if they still gathered. The numbness gripped her again.

The three of them were there waiting for her. No, four. the pastor was there. The peace, an unanchored thing, slipped away. Frightened by something unexplainable, she crossed the room and picked up her stenography notebook and pencil. She sat down in the strained silence, knowing that they watched her. Mr. Coventry stood and cleared his throat.

"I would give anything," he said slowly, "if this were not my job."

He paused, undignified in his evident misery. Even as her heart tightened she told herself that her fears were unfounded.

"There has been some pretty bad talk around the town this week, serious enough to endanger Pastor Kinney's whole future ministry and in any event dishonoring to the name of Christ."

His words dragged against her racing thoughts. Unwillingly, her eyes turned to the pastor. He was expressionless. He had trusted her to understand the necessity of closed doors in his work.

The precise voice continued.

"We here are not inclined to believe it. But the damage lies in the minds of the people. We will do our best to clear the matter up when we have certainty from both of you that the story is not true."

The words, like cymbals, burst their meaning over her head. Ironic little pieces of last week's puzzle whipped themselves together. Alice Franklin! The knots of people! Wednesday, Thursday, Friday!

"I've been hoping you would spare me the embarrassment of repeating this. Do you know what I am trying to say?"

She shook her head, not as an answer, but in hopeless, wordless protest.

"The people are saying, with a great deal of assurance . . ."

Then suddenly Cathryn wanted to laugh hysterically. She had prayed so hard . . .

". . . that you, Cathryn, and Pastor Kinney . . ."

And even with her world crashing around her, the office, her work, her friends, she knew with immeasurable gratitude that this was the answer to her prayer! END

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Get this popular novelty and note eager interest of children. Our exclusive designs are most attractive in full color on varnished stock, die cut. Gummed sheet serves for a personal note as well as a means of preserving the card when it is assembled. If puzzle is broken and sent in envelope supplied, the child receiving it must then put it together to get the message. Each puzzle has 1-piece frame, a suitable greeting and Scripture verse. Size 4¼x5½.

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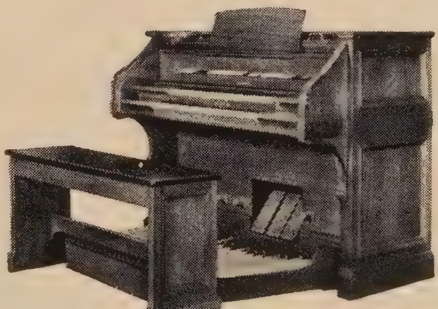

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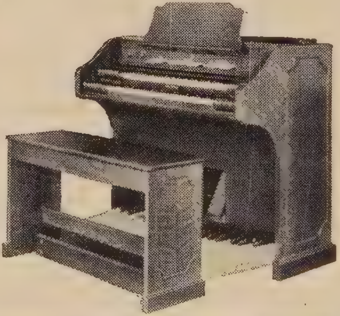

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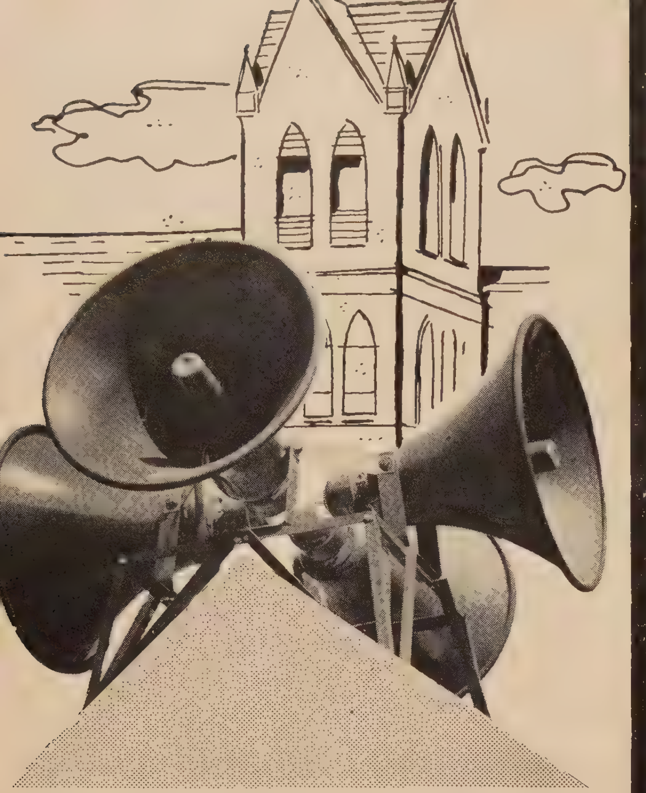

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COMPLETE RULES . . . any Church can WIN!

1. CHRISTIAN LIFE's attendance contest (open to all evangelical Christian Sunday schools) covers the six-Sunday period of October 10, 17, 24, 31, November 7, 14, 1954.

2. To insure fairness in comparing results achieved, Sunday schools will be classified according to size: Class A schools — average attendance of 800 or more for the fifty-two Sundays from October 1, 1953, through September 30, 1954. Class B schools — average attendance of 500-799 for the same period. Class C schools — average attendance of 300 to 499; Class D schools — average attendance of 150-299; Class E schools — average attendance of 75-149; and Class F schools — average attendance of 20-74.

3. Judges will score entries on the following bases: 50% of total — percentage increase in average attendance for the six contest Sundays in 1954 over average Sunday attendance for October 1, 1953, through September 30, 1954.

20% of total — amount of visitation preceding and during Contest.

30% of total — additional promotional effort displayed before and during the course of the contest. Present these activities in a scrapbook or notebook enumerating committees, teacher training classes, neighborhood surveys, publicity and promotion, pupil participation, program techniques and other contest effort carried on by your Sunday school. Please include snapshots or photographs and samples of newspaper ads and Sunday school newspapers, blotters, dodgers, etc.

4. CHRISTIAN LIFE arranges for delivery of prizes only to winners within the United States. Winners outside the United States must be responsible for shipping charges, duty, entry permission and any other details necessary for the receipt of their prizes.

5. Departure point for the grand prize tour is New York City.

6. A complete list of winners will appear in the March '55 issue of CHRISTIAN LIFE Magazine.

7. Contest entries must be postmarked before midnight of December 15, 1954, and become the property of CHRISTIAN LIFE Magazine.

8. Decisions of the judges will be final.

in GRAND PRIZES

to Winners in 7th Annual Sunday School Attendance Contest

Oct. 10 — Nov. 14, 1954 **sponsored by Christian Life Magazine**

$18,000.00 TOTAL PRIZES

More than 3,000 churches have competed in this thrilling annual attendance-building event. Baptist, Presbyterian, Christian and Missionary Alliance, Methodist, Assembly of God, Christian, Foursquare, Evangelical and United Brethren, Friends, Swedish Covenant, Church of God, Nazarene, Independent and many others have seen attendances double, triple and even quadruple.

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to Class D, E, F Sunday Schools

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☐ Enclosed please find $3 for 12 month subscription to Christian Life Magazine containing monthly suggestions on contest and attendance building.

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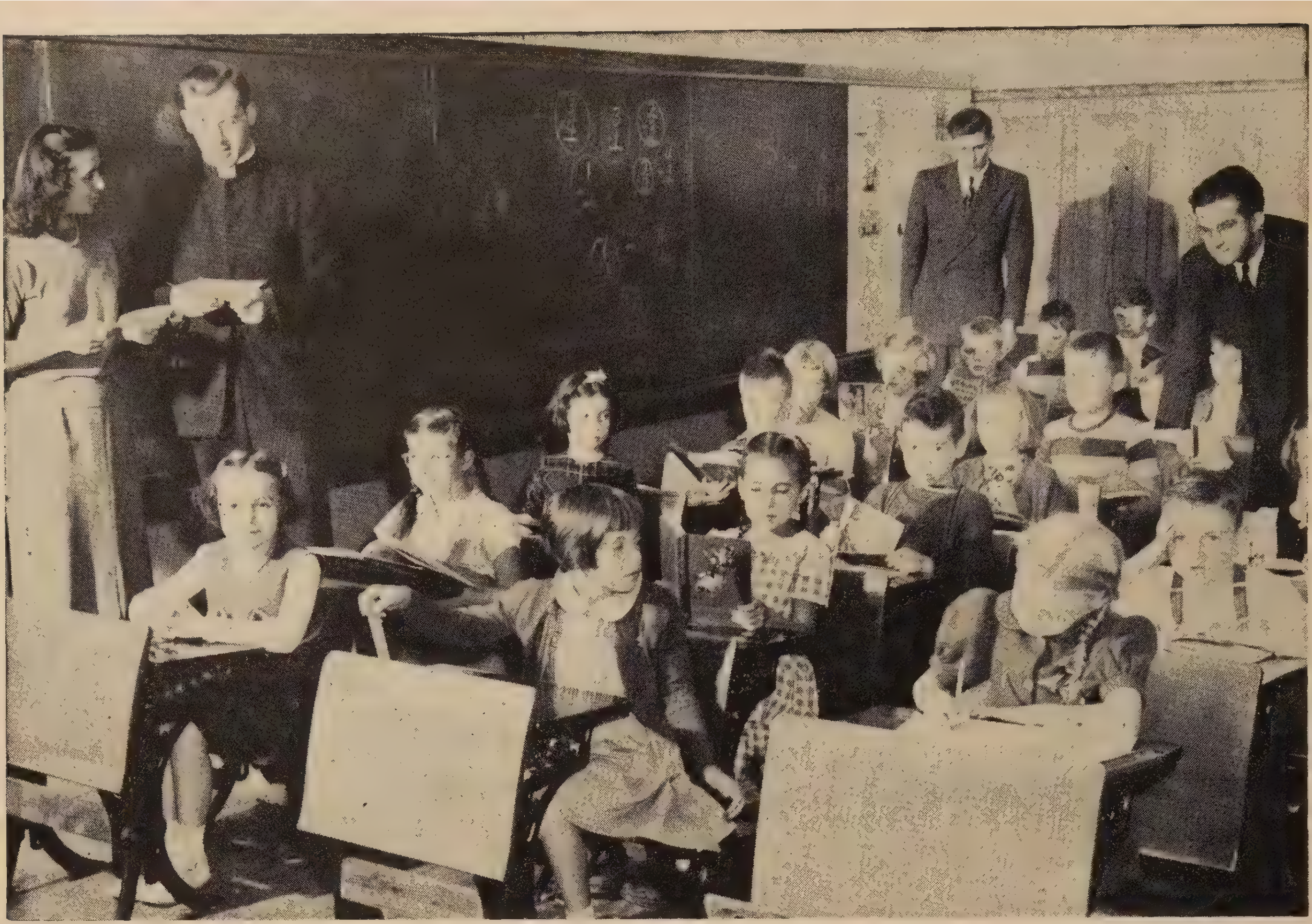
Church...



During "Church and School Week," Ontario clergymen visit public schools and watch the children at their work.

Throughout the province, September 26 will be a

Big Day for Ontario Sunday Schools

by Marian Cook

ONTARIO children, with their appetites for learning whetted by a long summer vacation, are returning to public school. But they will also be putting regular Sunday school attendance on par with public school activities because of an unusual feature, "Church and School Week."

This is a cooperative effort between school officials, teachers, ministers and interested laymen to fulfill the motto, "Every Child in Sunday School."

At the climax of the annual event last fall 500,000 children throughout Ontario attended Sunday school. School boards, representing 17 major cities and many more smaller towns and rural areas, participated in the plan. With this year's official dates, Sept. 19-26, interest runs high. The plan's adoption in Toronto this year means that 80,000 more children will be affected.

Bishop C. G. Derstine, pastor of the First Mennonite church, Kitchener, internationally known author and evangelist, has participated each year in "Church and School Week," since it was started in the Kitchener-Waterloo area in 1947. He says, "In the twin-cities of Kitchener-Waterloo we're thankful to God that we have a school board, school inspectors and teachers who are vitally interested in the spiritual welfare of children."

"An evidence that the Spirit of God is working in ever widening circles," says the Rev. E. Emmerson Hallman, pastor of Emmanuel Evangelical United Brethren church, Waterloo, and president of the Canadian Council of Churches.

As the idea has spread, seemingly snail-paced, enthusiastic supporters have devised diversified promotional methods. But always paramount is the prime aim of arousing a healthy permanent interest in the Sunday school.

The special week features school assemblies. Several denominations are represented as ministers give brief, juvenile-slanted talks, read Scripture and pray. Clergymen also make their trips to school opportunities to see the children at work and to visit informally in school yards.

Boys, even those most reserved in the presence of ministers, are at ease while discussing sports. Participation increases the admiration. One minister, walking in a crowded thoroughfare more than a week after his visit, overheard two passing youngsters. "Look! There's that good football player."

Teachers ingeniously combine the emphasis of the week with regular studies. Spelling lessons often include denominational names and individual churches. Some pupils draw maps of their districts and mark on them the location of churches together with the minister's name.

A Canadian Press release put in newspapers across Canada that Orillia, a northern Ontario town, had used an airplane to distribute pamphlets. In the same community Christian businessmen last year presented a shield to the Sunday school which maintained the highest attendance for several months after the special week.

The Christian Business Men's Committee of Kitchener-Waterloo, last year rented a booth in a week-long, predominently industrial exhibition. Throngs of people viewed child evangelism films. Familiarity with "Church and School Week" since its inception has brought to the twin-cities a measure of immunity to regular publicity methods. But the booth proved unusually effective.

In the schools a census of pupils' church affiliation is compiled by the teachers. They also encourage the chil-

Ministers give brief talks, read Scripture and pray during assembly sessions.

While at school, they take time off to visit with children in the school yards.

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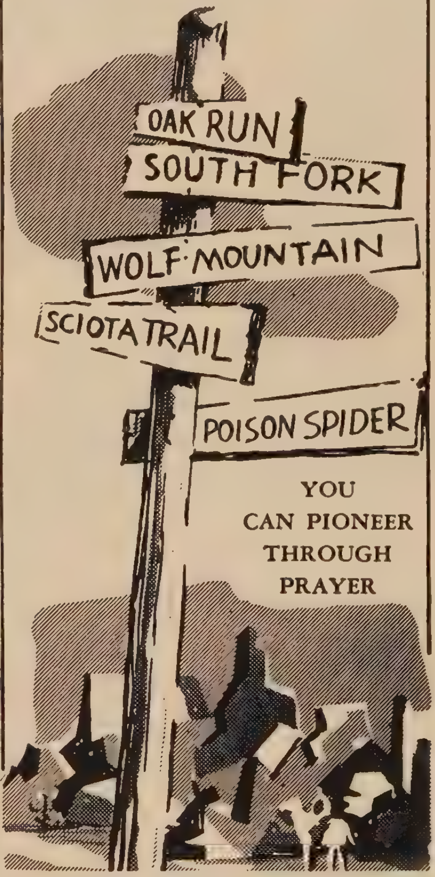

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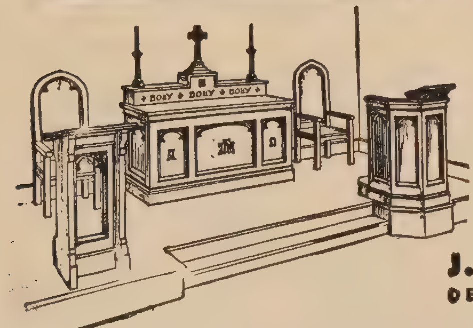

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dren to attend the Sunday school of their choice. Minority religious groups are encouraged to go to churches of their faith. Some teachers will even help a non-attendant to arrange to go with a chum.

The special week climaxes with "Sunday school Sunday." Many churches observe it with appropriate programs and church services. On these special days Sunday school attendance in Kitchener-Waterloo consistently reaches practically 100 per cent. Peak attendances in other communities are well above average.

However, follow-up workers seeking permanent results use the census data. They often assist newcomers in communities to find a church home.

One by-product of "Church and School Week" is the stimulation of attendance in teen-age and adult classes. Children telling their parents of ministers' visits to schools and of other efforts to increase attendance has helped to remind parents of the importance of close church affiliation.

Of major importance in the spreading of information and enthusiasm for the project is its originator, Lorne R. Shantz, chairman of the Kitchener public school board and member of the Ontario Trustees' council. During his travels throughout Ontario as supervisor of salesmen for a meat packing firm, Shantz also sells "Church and School Week" at school board meetings far and wide.

Feeling that the Bible is the only safe and sure basis for every phase of life, Shantz contends, "No person is more dangerous than an educated one with no religious background. People become more prone to accept subversive doctrines such as communism, without the stabilizing effect of Christian principles."

These convictions impelled Shantz to strive on when his plan was pronounced as visionary and highly impractical by uninterested skeptics. Inertia on the part of religious leaders came about, probably, with their failure to envision Sunday school attendance and spiritual guidance being generally accepted as an integral part of every child's formal education.

Now, scores of verbal and written statements from educators, ministers and parents reiterate Shantz's statements.

Today, children, as well as their elders, live in the atomic age with all its catastrophic implications. People everywhere need desperately the peace of soul and mind that only Christ can bring.

By bringing many to Sunday school, Ontario's "Church and School Week" brings many to the realization of God's plan of salvation. END

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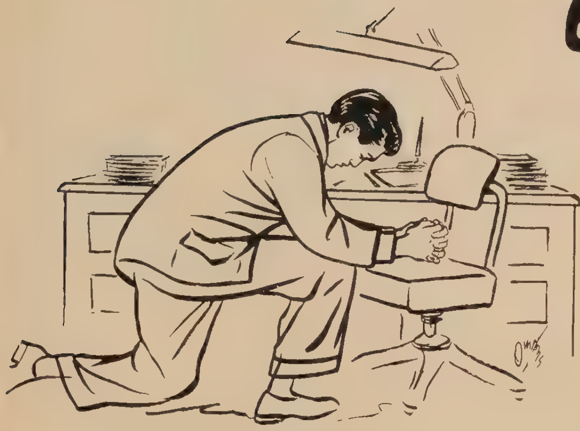

To write interesting and useful Sunday School quarterlies and papers is an important life aim of the writers of the Word of Life Sunday School literature. In fact, these writers like their work so much that the five o'clock quitting bell means little to them—a large portion of their leisure time is given to research and study.

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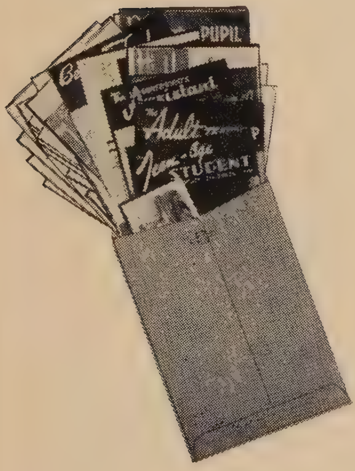

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Make Your Visitors Welcome

by Winona Walworth

VISITORS usually decide within the first 15 minutes of their first visit to Sunday school whether or not they will ever return. And quite often, the deciding factor is how welcome and "at home" they feel.

In your Sunday school you will soon begin special plans to gain visitors through canvassing, visitation, contests and special promotion. Making these visitors feel "at home" is a real job and a rewarding ministry.

The Sunday school should be inviting, interesting and as friendly as possible. Even little acts of thoughtfulness can be an encouragement to a newcomer to come again.

Before visitors start flooding in this fall, survey your Sunday school and see how you can make newcomers feel more welcome.

Since your newcomer is in a strange place, amid unfamiliar surroundings and among strangers, your Sunday school must be kept friendly.

Be sure to pay attention to people who come. Get your people to shake hands with the newcomers, introduce themselves and invite them to their homes. One Sunday school has as its slogan, "Shake them in, shake them out." This slogan constantly reminds the people that a handshake to a newcomer when he arrives is important. A handshake also expresses appreciation for his coming, with an invitation to return, as he leaves the church on the first Sunday.

A newcomer should never be expected to find his own department or

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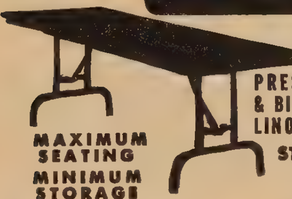

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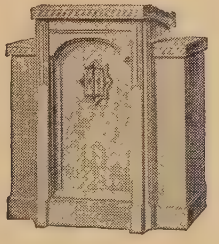

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class. Use your young people on Sunday morning to escort visitors to their proper departments and classes. The young host should introduce the newcomer to the department superintendent, department secretary, teacher or some member of the class before he resumes his place of welcoming other newcomers.

A man and his wife told recently, with real enthusiasm, of the welcome which they received in a Sunday school while they were on vacation. Upon entering the foyer of the church, they were greeted by the chairman of the hospitality committee. He introduced them to the enrollment secretary who secured the necessary information for their visitor's information cards. She gave two copies to the host and kept a copy for their permanent file. The host took the couple to their class and, after giving one of the cards to the teacher, introduced the visitors.

The host, with the third card for his file, sent them a letter of welcome from the Sunday school and periodically sends them special notes of information about the Sunday school and church. This couple has now become enthusiastic boosters for that Sunday school, wherever they travel, because of the welcome given to them on their first visit.

On Rally Day and Promotion Day when many are entering new classes and visitors are in your Sunday school because of the special programs, let posters help you give the welcome. At the front of each assembly room a poster could say, "WELCOME! This is your Sunday School," and each classroom, "WELCOME! This is your class." On the classroom poster should be the name of the class and the age of the group meeting in that room.

One Sunday school used a color scheme to designate each class within a department. For example, the Ambassador's Class color was blue. The name card on their classroom door was blue and the teacher of the class wore a blue ribbon on the lapel of his coat. When a newcomer, eligible for the Ambassador's Class, arrived for Sunday school, a blue ribbon was pinned on his lapel. Thus the teacher and members of the class knew which newcomers to invite into their class.

When newcomers are placed in their proper class on the first Sunday it will help them to immediately become acquainted with others their own age. The newcomer ought to be given just enough class recognition to make him feel perfectly at home, but not enough to embarrass him. A member of the class should invite the newcomer to sit with him during the morning service. After the service he should introduce the newcomer to the pastor.

A letter sent to each newcomer dur-

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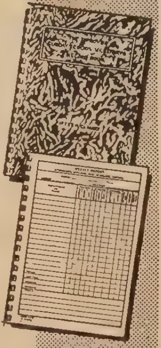

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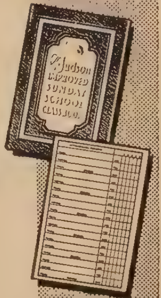

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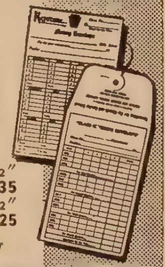

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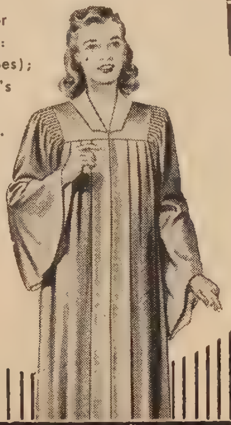

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ing the week should inform him of the entire church program, including the social activities for those of his age. A personal visit by the teacher before the next Sunday is the ideal! If this is not possible, the most capable person in the class should make the initial call. The name of the newcomer should be submitted to other church groups which he might attend.

One day your newcomer may be the influential Christian in your community. There is a spiritual work to be done. While you must follow him with visits and go after him with letters and cards, also follow him in prayer. The newcomer is an opportunity for numerical gain in your Sunday school, but above all he presents to you the privilege of winning and training another worker for the Lord Jesus Christ through your Sunday school.

So welcome, win and put to work the newcomers in your Sunday schools!

END

Things To Do This Month

SEPTEMBER is "Preparation Month" for Sunday schools entered in the contest. And that means it's also "hard work month," because laying the groundwork for the contest is probably the most difficult job of all — and the most important. Remember, the way in which you lay that groundwork will determine, in a large part, the results of your contest.

1. The contest theme, slogan, theme song and awards should already be chosen. Awards should be ordered. The finance committee should set up a budget and notify each committee chairman of how much he is authorized to spend.
2. The advertising committee should start announcing the contest. Handbills and other printed publicity should be ordered.
3. Visitation committee should have the entire community mapped out, and have one or more evenings a week set aside for house-to-house visitation. Be sure each visitor is equipped with cards, announcements, tracts and much prayer.
4. Equipment should be checked and necessary repairs and additions begun.
5. The personal workers class should be organized and meeting regularly. Order Gospels of John, tracts and other literature.
6. Extra teachers should be enlisted and in training.
7. Make plans for "kickoff" banquet or other opening events. Secure musical talent and speakers for special Sundays.
8. Most important of all, do everything possible to set the entire congregation "on fire" with contest enthusiasm.

END

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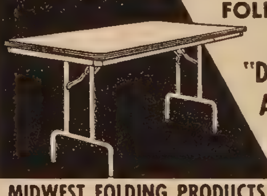

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Promotion Day Can Be PAINLESS

by *Mildred Rader*

ARE your Primaries looking forward to being promoted to the Junior department? Or are they reluctant to leave familiar surroundings and to be thrown in with different pupils and new teachers? For some Primary children, especially shy ones, promotion can be a big ordeal, and the anticipation of it may even cause some to drop out of Sunday school.

Here is an idea for a simple Promotion Day service which will make this crossing over an agreeable and desirable experience for young "graduates."

Have a small gate, an ordinary garden gate pattern, set in a U-frame of boards, built to the exact dimensions of your doorway. Secure it to the regular door frame by hooks and eye-screws. If possible, use a doorway leading from the Primary assembly room to the Junior assembly room. Next best would be a doorway leading from a hallway into the Junior assembly room. Paint the entire gate structure white.

The simple promotion ceremony can either take place during the opening exercises or after the regular class period.

The Juniors will begin the brief ceremony by standing and facing the White Gate and singing "Saviour Like a Shepherd Lead Us," "Saviour, Teach Me Day by Day," or a similar song. As they sing, the children to be transferred, accompanied by the other Primary youngsters and their teachers, come and stand beyond the gate.

The Junior superintendent will go to the White Gate with the teachers who are to receive new students, and will give the children a brief appropriate greeting, geared to their understanding. Perhaps a flower can be used to illustrate the wonder and the pleasure of growing up.

Then the superintendent opens the gate, and as each child steps across the threshold, he is given a white Testament and a warm handshake by his new teacher. The pianist can make this more effective by playing a suitable chorus while the children come through the gate.

Prayer should then be offered and the children escorted by their new teachers to their various classes, where they will be enthusiastically greeted by the class members.

Of course, such a program in itself

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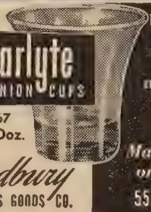

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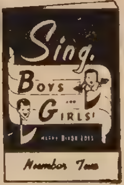

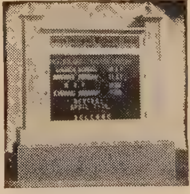

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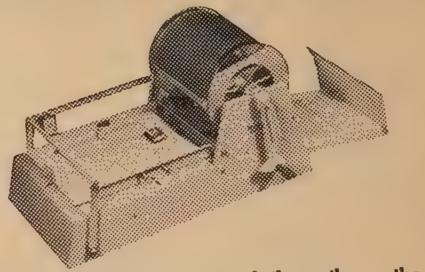

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Start Planning Your Thanksgiving Concert

by Gunnar Urang

IF YOUR choir is planning a Thanksgiving concert this year, chances are that you as director are faced with one of two big problems. If the concert is a regular annual feature in your church, the question is how to make this year's Thanksgiving concert different from all the others. If it's a "first try," perhaps even your choir's first concert, you're probably wondering what type of program would be most suited to your choir's abilities.

The type of program which the choir director or music committee chooses will depend on what has been done in past years, what the people like and understand, how good the choir is and how much practice time is available. Here are some program possibilities:

1. A Thanksgiving cantata.
2. A concert consisting entirely, or almost entirely, of choir music.
3. A concert of choir music alternating with special musical selections by a soloist or an instrumental ensemble.
4. A program of choir selections with written continuity. This continuity may consist of Scripture or brief expositions.
5. A program of choir music or choir music and special musical selections, augmented by a skit or pageant.

Each of these has its advantages and disadvantages. A cantata for instance, eliminates many problems, since the ready-made music and continuity composes the entire program. One disadvantage, however, is that so many cantatas are inferior in text or music and therefore, somewhat ineffective — sometimes even dull.

A concert of nothing but choir music poses two problems. Will such a program be too much of the same thing? And can the average church choir learn that much music in the time available? Choir directors often get around these problems by trying a program of the third type, using individual musicians or musical groups for variety, sometimes bringing in some well-known Christian musician for the occasion.

I have always liked the continuity-type program because it communicates a message. For Thanksgiving, a program alternating Scripture and music ought to be effective. The music-sermon ought to work out too, provided that the preaching is concise and the music apropos.

A Thanksgiving skit might be effective because anything dramatic gives variety and has a special appeal. On the debit side, however, it is only too easy to write a bad skit or to act a good one abominably. The effective skit must be well-written and brief, and each charac-

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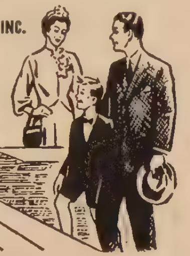

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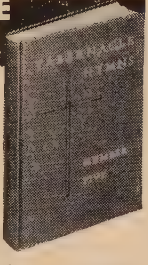

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ter must be carefully chosen and thoroughly rehearsed.

Having chosen the framework, the choir director must plan a program to challenge his choir, catch the interest of his congregation and, above all, make a spiritual impact. He must, first, decide on a theme or a unifying principle and then develop his program around it. A Thanksgiving concert might be built around some simple theme like "Things for which we should thank and praise our God."

For a music-sermon I would suggest the use of a psalm of thanksgiving such as Psalm 107. The theme of the psalm is what God has done for his people. In this type of program, the pastor develops each point within a few minutes and the choir director chooses music which will further develop and illustrate the points.

One idea for a possible Thanksgiving skit would be to dress a few people in Puritan costume and have them reenact a part of the church service on that first Thanksgiving in Plymouth colony. This would involve the singing of Psalms by the group and some comments by the leader concerning the goodness of the Lord during the preceding year.

Someone with imagination and writing ability should be able to make a moving scene out of this first Thanksgiving.

The choir director is now prepared to make the final choice of music. The following questions should be asked about each piece of music: Does it make an impact as a message? Is it musically and poetically up to par? Can my choir sing it? Will the people of my congregation find it interesting?

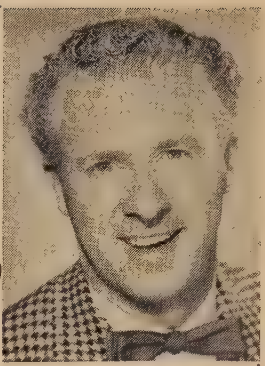
With the music all chosen, plans for the actual concert itself are completed. All that is left to do is to rehearse and publicize. The director should start rehearsal early, take plenty of time each week and even call a few extra rehearsals as the time approaches.

A concert so carefully planned and so thoroughly worked out deserves a good hearing. Plans must be made, therefore, for extensive publicizing of the concert by means of notices in the church bulletin, items in the neighborhood newspaper, attractive posters in the church and in nearby store windows, post cards sent to the mailing list and special cards which the church members can distribute to their friends.

To plan and present a memorable Thanksgiving concert takes a great deal of time and effort. But all the hard work is more than worthwhile if as a result of the concert someone is stirred to a deeper love for God or regains the lost art of thankfulness. END

For a partial list of suitable Thanksgiving anthems, compiled by the author of this article, check item 967-A of Readers' Service Card on page 40b.

Alan McGill recorded them on Sacred



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RECORD REVIEWS

editor

WENDELL LOVELESS

Broadcast Features Gospel Records

A YOUNG pastor in Massachusetts writes: "During the past two months I have been on the air with *Songs for the Heart* each Thursday night. The two stations, AM and FM, which carry the program are the local affiliates of the Mutual and Yankee networks . . . . To my knowledge, this is the only program using records this side of Boston in this region . . . . I have a 'verse for the heart,' 'lonely heart corner,' 'poem for the heart' and a 'thought for the heart.'

"The record companies have been cooperative in giving me a special price on records which I identify as to label credits . . . . With the station's permission, I have been asking listeners to call in to the station for 15 minutes after the broadcast to talk with me personally and to give me their requests. This has worked out very well. It is easier for them to call than to write and so the proportion of calls is much higher than that of letters . . . . Thank you so much for your most valuable help given in CHRISTIAN LIFE. For someone doing this type of work, it is most needed, and there is no other place to turn for this type of advice."

That's a good letter, and I appreciate it. I am thankful for these fellows who have vision and faith enough to use radio in this way.

■ I have never heard a finer example of organ recording than on a new RCA Victor disc. It is Paul Mickelson playing *The Lord's Prayer* and *The Holy City*, using the Radio City Music Hall concert organ in New York City. Very few can handle such an organ as Mickelson can, and he does a superb piece of work. As I listened to *The Holy City* side particularly, I almost stood up and cheered. This disc gives class and distinction to the field of sacred recordings.

■ I have recently received another excellent recording, put out in Great Britain under the Parlophone label. It is one of the Massed Chorus of the Scottish Festivals of male voices doing *O Happy Day* and *It Is Well with My Soul*. It is difficult to find words to describe the beauty of this type of work. The voices are rich and resonant and the technical production itself is of the very highest quality. I recommend that you get all the Parlophone recordings of sacred music you can find.

■ David Grant of Kansas City, Kan., has made two sides under the David Grant label. On one side Grant sings Redd Harper's song, *Lord, Keep Your Precious Hand on Me* and does a good job with it. The accompaniment is supplied by Albert Lane, pianist, and Vernon McLellan, violin. But I can't give the other side as good a comment. Norman Clayton's song, *Now I Belong to Jesus* is the number, and it really deserves better treatment than it gets here. Although I dislike to give adverse criticism, I feel Grant could do much better on a second attempt.

■ I have just heard some new 45 rpm recordings made by a group of 20 male voices from a church near Roanoke, Ill. These men call themselves "Brothers of the Prairie" and are under the direction of Stanley Hodel. They sing for the sheer love of it and feel that it is an effective way to witness. Those who especially like male voices in four-part singing will really enjoy their songs. I've been using these discs on my radio broadcast recently with very good effect. Here is the list: *The Haven of Rest, Wounded for Me, He the Pearly Gates Will Open, Whispering Hope, Saved by Grace, God Is Waiting in the Silence, Going Down the Valley* and *Seeking the Lost*. They call the album *Songs of Worship*.

■ Have you ever heard the songs of Rosa Page Welch? If you haven't, you have missed one of the most plaintive qualities I have ever heard in the singing of Negro spirituals. One of my radio listeners told me about some of her recordings, and I sent to the Division of Christian Education of the National Council of Churches to secure some. I have four sides to share with you, and they are exceptionally fine. This singer does *Sweet Little Jesus Boy* as very few can do it, and there is a tenderness in evidence in her singing which is truly unusual. Then there is the old hymn *Spirit of God* which is mighty good. And Malotte's *The Lord's Prayer* which, while nicely done, seems to me to be a bit out of the range of her best work. That voice should, in my opinion, be used almost exclusively for the "spiritual" type of song, which she does so beautifully. The last one, almost perfect in production, is *There Is a Balm in Gilead*. It really does something to your spinal column.

■ One of our finest singers of sacred song, Ruth Rodeheaver Thomas, has a voice which is equally attractive in public work and upon recording. She has superb control of every note she sings, and that, I believe, is the key to her tremendous appeal as a singer. She always gives the impression that she is at ease in her work. These are the Rainbow Recordings: *Spiritual Medley, Were You There?, Only a Touch*, and *I Would Be Like Jesus*. END

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by Robert Eby

YOUR church needs an effective sound system. Your pastor shouldn't have to shout himself hoarse and your tiny tots, when they speak pieces, should be heard in the last row. Easy speaking and proper hearing is essential in every church and Sunday school.

A sound system is composed of microphone, amplifier and loud-speaker and proper selection of these three will insure a church of effective speech reinforcement.

Although primitive microphones were often defective, today's quality microphones are an asset to any service. If the microphone is used for several functions, such as broadcasting, public address, hearing aids and tape recording, it must be of excellent quality. It should have a good high frequency response to obtain clearness of speech, but a heavy bass response can be detrimental. Microphones with a uniform response from 50 to more than 15,000 cycles are available for lapel, pulpit and floor stand use.

But even with a good microphone, the tonal results can be artificial and irritating because of distortion caused by a poor amplifier.

For speech systems, a "flat" response in an amplifier is desired, although phonograph amplifiers usually have entirely different demands.

Amplifier controls should be kept simple. In fact, a single knob for volume adjustment is best, since every church has "experts" who want to twist every control in sight. Once properly adjusted, the amplifier needs very little regulating during a service.

Since the selection of an amplifier is so important, it should be done by a sound engineer, rather than a local radio amateur.

In larger churches where several microphones and loud-speakers are used, the controls may be mounted on a desk or a console. Also, there is a need for microphone outlets throughout the main auditorium in order to provide for special services.

If the main amplifier is used for the organ as well as public address, it should include bass and treble controls. These controls can be adjusted by the operator. When the best results are obtained for both speech and music, the dial settings can be marked.

Good P.A. systems include hearing aids.

In larger churches, a switch panel on the console can connect the main amplifier's output to the various loud-speakers in the building. If loud-speakers are located in the nursery, pastor's study, basement, chapel and choir room, they need to be controlled by the switch panel.

Selecting loud-speakers, the third component of a good sound system, is not as critical as that of selecting microphones and amplifiers. But even so, their correct placement and mounting is no job for an amateur mechanic.

In the church auditorium the main loud-speakers should be concealed and placed far enough away from the microphone positions to prevent feed-back. If the main-speakers are used for the organ as well as speech, they should be heavy-duty units of the 12-inch variety and securely mounted on flat baffles or in bass reflex cabinets. Correct installation of two such units can reproduce organ recordings so well that the system can be used for weddings, funerals, and other services.

The speaker units should be placed about even with the platform, to eliminate any time difference in the sound reaching the people. Theoretically, loud-speakers should be placed directly over the person or group being amplified. Although that is impossible, amplified sound should still appear to be coming from the live source. In most cases the organ grilles provide a good location for the speakers. But placing speakers along the sides of a room, over listeners' heads or at the rear of the auditorium

(Continued on page 76)

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Family Films, INC.

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WANTED: WORKERS

(Continued from page 15)

aware of the dearth of qualified Christians in marriage counseling."

Music departments in Christian colleges mention the need for more teachers with deep appreciation of music as a vehicle for the worship of God. Says one talented professor, "I have found few Christians willing to go through the rigors of years of intensive preparation necessary to become thoroughly trained musicians. Nor do they possess the high musical ideals that respected authorities in the music world maintain. I do not understand why we should not strive to give the Lord our best in this field as well as any other. We badly need Christian musicians of integrity. The Gospel has been rendered grevious harm in the eyes of the world by the shoddy music heard so often in evangelical circles today. I have seen cultured, intelligent musicians sneer at the Gospel because of the music they associate with it."

Even in lines to which they feel called, Christian youth wish to hurry through, short-cut fashion. The registrar of one Christian college sighed, "What do you tell students who come and say, 'I just want to get through as fast as possible and take as few extra subjects as possible so I can hurry up and preach the Gospel'?" Many who take a brief course of schooling often return for more education after a few disillusioned years in active warfare, soon seeing the inadequacy of slip-shod, superficial training.

God never places a premium on ignorance. Christians must wake to the need for people who can intellectually grapple with the complex problems of the day, encourage young people to train comprehensively for every sphere of Christian work – not just the so-called "full-time" pastorate and mission field – and stand behind Christian institutions of higher learning in their efforts to raise academic standards and scholarship. Then will emerge capable Christian leaders who have studied to show themselves approved unto God, workmen that need not be ashamed.

END

Picture Credits

Cover and page 54, Enell, Inc., by courtesy of Trans World Airlines; pages 19, 20 and 21, George X. Sand; page 25, Herbert Lockyer, Jr.; page 28 (lower right), E. H. Jaffee; page 35, Religious News Service; page 40 (left), Westminster Films, (right), Clair Denman; pages 60 and 61, David L. Hunsberger.

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FILM REVIEWS

editor

HARRY BRISTOW

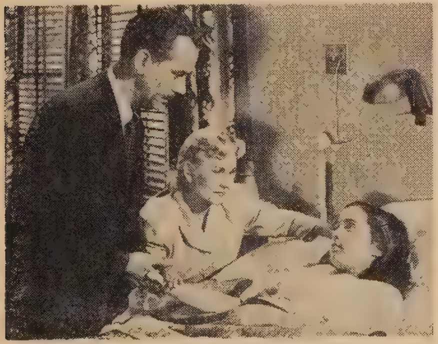
Film Series Presents Christian Virtues

THE words of Job 5:7, "Man is born unto trouble as the sparks fly upward," were never more true than they are today. Humanity, with its many problems, is looking for an answer which the church of Christ possesses. An effective tool to assist the local church in demonstrating this answer is found in the film series *This Is the Life.*

More than a year ago the producer, Missouri Synod-Lutheran Church, released 13 titles from the series for church use. They were enthusiastically received by all. We are happy to announce an additional set of 13 are now available.

The stories in these films are down to earth, everyday experiences, revealing the ministry of the Gospel at lay level. Each episode points to the Word of God and a personal experience with the Lord Jesus Christ as the only answers to life's needs.

Combined with the previous releases, this new series now provides an excellent selection on diversified subjects. These films merit my highest endorsement. The titles are as follows: *The Cheat* (Dishonesty), *A Christian in Politics* (Christian Citizenship), *What Is a Christian?* (Christian Conviction), *Invitation to the Wedding* (Christian Marriage), *The Little Lie that Grew* (Truthfulness), *Till Death Do You Part* (Christian Immortality), *The Jealous Heart* (Envy), *Money for the Master* (Stewardship of Money), *The Neighbor Next Door* (Charity Suffereth Long), *The Happy Heart* (Christian Joy), *The Family* (Family Worship), *The Way He Should Go* (Parental Responsibility), *A Little Child Shall Lead Them* (Spiritual Pride vs Humility). Running time, 30 minutes each, black and white, a Concordia Film production.



Childlike humility abolishes pride.

■ There is an interesting, unusual twist to the film *Buttonwood Inn.* The proprietor, Vic Johnson, a Christian layman, is faced with a unanimous call to pastor a local church. With the pastorate, he visions possibilities of a greater witness for Christ. However, experience with visiting guests at the Inn, witnessing and winning them to Christ, reveals to Vic God's will for his life. He realizes that here at the Inn God can use his life and testimony to reach others who might otherwise not hear of the Lord Jesus Christ. He refuses the call to the pastorate and continues as proprietor of the Inn. This is a good film for young and old alike. The film will encourage dedicated lives and personal evangelism. Running time, 35 minutes in color, a Good News Production.

■ An appealing and genuinely challenging story is found in the film, *Bridgebuilders,* produced by Missions Visualized for the Fort Wayne Bible College.

The story develops around Jake Scherling, missionary to Sierra Leone, West Africa. Narration and camera sequences reveal the lively story of Jake's popularity in high school and college and his ultimate decision to go into Christian service. The message of the film emphasizes the missionaries as builders of bridges to span both the physical and spiritual needs of those without Christ. The value of Bible college training is very clearly sustained throughout the film.

Youth and missionary organizations will find the film of great value. Running time 30 minutes in color.

■ Excellent interpretations of Bible stories on the children's level are found in the "Mr. Fixit" series produced by Moody Bible Institute. The latest release, *Fiery Furnace,* is sure to be well received. After a Christian boy tells of the ridicule and persecution he has been facing, Mr. Fixit, as ever, comes across with an appropriate Bible story and application. This time he relates the story of the three Hebrew children. The lessons of intolerance and "non-conformity to this world" are clearly and powerfully presented.

Primary use would be with Juniors and Intermediates. The lesson is so vital in this day that it would have value to Christians of all ages. Running time, 15 minutes in color.

■ Transferred to film and excellently done by C.O. Baptista Films is Evangelist Bill Rice's sermon *Danger Trail,* a thoroughly dynamic message based on Heb. 2:3. Varied, illustrative camera shots, including scenes filmed on Evangelist Rice's ranch in Murfreesboro, Tenn., make the sermon most interesting. Suggested uses would be in young people's meetings, socials and Sunday evening services. Running time, 30 minutes in color.

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This is the recommended form for church showings. It is very important that the parts be shown in sequence and not too many days apart. They should not be shown as separate films.

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Toma — Produced by Missions Visualized for Conservative Baptist Foreign Missionary Society. Relates experiences of native boy of the Congo. His conversion and consecration to Christian service. There is no denominational content. Running time 30 minutes in color.

Let Them See — Designed to assist in educating church leaders in the use of audio-visuals. Released through Visual Education Fellowship. A 35mm filmstrip, 75 frames in black and white complete with guide. END

CAN YOU HEAR?

(Continued from page 73)

is seldom necessary in a properly installed system.

In outlying areas, such as nursery and overflow rooms, the speakers should be mounted high or sunk into the walls.

Many types of speakers are suitable for church use. Directional speakers are best in a long, narrow auditorium, but the coaxial or duplex type of loudspeaker is useful where a considerable amount of deadening material in a long auditorium absorbs high tones. However, in most rooms a high quality cone speaker does a good job of smooth sound distribution over a wide area, both for music and voice.

Although heavy duty speakers cost more than lightweight types, they make the sound system much more economical to operate.

But in addition to the microphones, amplifiers and loud-speakers, churches find that perhaps the most useful parts of a sound system are the hearing aids. The crystal type hearing aid offers a lightweight telescoping unit, easily attached to the pew or seat. Its response is such that the high frequencies are emphasized in the very region of sound usually lacking in hard of hearing cases.

Each hearing aid should be equipped with its own volume control within easy reach of the user. Since hearing aids of the crystal type require virtually no power, any number can be installed on a sound system and additional units added at any time. They should be connected to the amplifier output terminals to provide a maximum volume at the receiver twice as loud as is comfortable for a person with normal hearing. Then the user can regulate the hearing aid for his own use.

Since churches operate primarily through an audible ministry, we should acquire these modern tools of science and put them to work in our sanctuaries and Sunday schools. It's as inconsistent for a church to be without adequate public address equipment as to be without electric lights. When you purchase quality equipment, you are making a "sound investment" for many years. END

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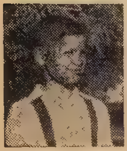

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OBJECT LESSON

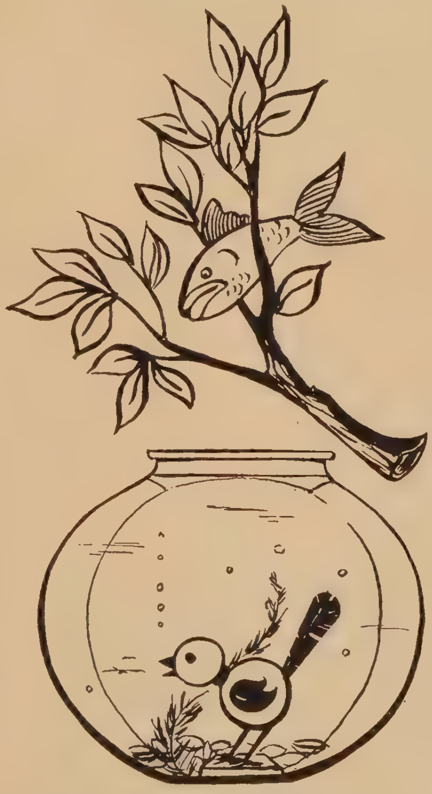
A New Nature

by Josephine Neil

HERE is an object lesson which can be used very effectively to present the plan of salvation to children; and also to impress upon them the fact that when we accept Christ our very *nature* is changed.

Objects: A good sized glass bowl, preferably a fish bowl, half full of water. Two or three brightly colored plastic, celluloid or soap fish. Branch of a tree or a small bush. Two or three little birds. (Celluloid, china or even cotton Easter chicks will do.)

Tell briefly the Genesis story of creation, with special emphasis on the fifth day (Gen. 1:20-23) when God made the fish of the sea and the birds of the air. Take one or two of the birds and put them in the bowl of water and place the fish on the branch of the tree. (The children will laugh.)



As these creatures cannot change their own natures, neither can we change ours.

What are you laughing at? Did I do something wrong? . . . Oh, the birds don't go in the water! And the fish wouldn't be happy in a tree. (Change them.) Why not?

Remember the story about the little

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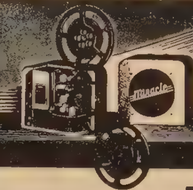

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fish who thought the grass looked so lovely, the sunshine so bright and warm that he jumped right out of the river. But he soon found he couldn't swim in the grass — he couldn't even breathe. He went back to the river in one big jump. Why couldn't he live out of the water? Because God had given him gills and scales and fins especially adapted to living in the water. He had the nature of a fish.

Supposing a little bird gets very hot and dusty and thinks she will make a change and move her nest down to the nice cool pebbles at the bottom of the creek. Could she bring up her family there?

You see, boys and girls, God has given the bird the nature of a bird. He has made her to love the air and sunshine, has given her wings to fly and a song to sing. He has given the fish the nature to be happy swimming through the cool green waters. Neither could live in the home of the other.

Heaven is God's home. It is a wonderful place of joy and light. We would all like to go there. But God is holy and pure. That is His nature. Are we like that too? No. In our hearts there is sin. We do bad things. We think evil thoughts. We tell lies, lose our tempers, sin in other ways. It is as easy for us to do wrong as it is for the bird to fly or the fish to swim, because we were born with a "sin nature."

Can anyone with a sinful nature go to Heaven? God says no sin can enter there, nothing evil. But God loves us. He wants us to go to Heaven. He wants to change our sinful nature and give us a new nature. That is why He sent His Son, the Lord Jesus Christ, who was pure and holy, into this world. He died on the cross so that if we trust in Him, our sins will be taken away and our hearts made clean and white.

Even as the bird couldn't go into the water without changing its nature, or the fish into the tree tops without changing its nature, so boys and girls can't go to Heaven unless they change their nature by taking the Lord Jesus into their hearts. Won't you take the Lord Jesus today? END

CONGO REVIVAL

(Continued from page 26)

to Dembia. Today, because of his obedience, he is building a church in Dembia with 22 Christians.

Not only are African Christians laboring enthusiastically for the Lord, but they are winning souls.

Miss Meyer wrote: "These days we have large numbers of pagans in the services on Sunday and some are being saved. On week ends when station men go out to teach, they return with reports of souls saved and of tremendous blessing. Now we see the possibility of 3,000 being saved in one day, as at Pentecost."

Every week reports are received of backsliders restored and pagans converted. Churches are being built up. In one place where the work had dropped almost to nothing, 24 were saved in the first two months of 1954.

African Christians are now praying earnestly for the lost. And their method of prayer has been changed; they now pray all at once. Miss Muriel Harman, a missionary for more than 20 years, states, "We have found that in such prayer, when prompted by the Spirit, there is power and no confusion."

Other workers have reported a "markedly increased capacity to understand and to appreciate Bible teaching."

And so the work of the Spirit in the Belgian Congo continues. Miss Meyer says, "I leave the doctrinal explanation to theologians." But the missionaries point out a pattern of revival in each area. First there is a thirst for righteousness, then sudden and terrible conviction of sin and finally a vision of the blood cleansing from all sin.

According to Miss Harman, "Confessions were made which no human could have extracted; half-confessions threw people into worse agony than before."

But after confession came joy. "You all look different now," said one.

It's the prayer of the missionaries in the region that revival might continue to spread throughout the Congo, throughout Africa and throughout the world.

"Revival has truly met our need," they say. "It has brought the much needed awakening and has stirred and aroused the Church to action; in addition it has brought cleanliness, holiness, blessing and power."

But one thing disturbed them, as Miss Harman wrote her mission board: "There has been no great glad rush to join us in this Heaven-sent blessing. Christian workers everywhere are praying for revival but one wonders just what they are expecting. Perhaps they are like the one who wrote,

I asked the Lord to bless me
In a mild and careful way.

"But the strange thing is that God does not take orders from us as to how He is to bless. It has to come in His own way.

"Over and over we hear the text quoted that things should be done decently and in order and certainly no one wants the opposite. But are we so afraid of anything out of the ordinary that God cannot give us His best?

END

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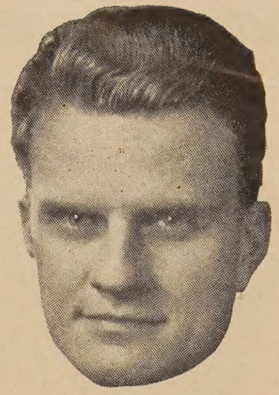

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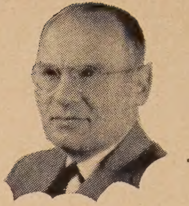
Spiritual Clinic



Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **My husband and I are doing missionary work, but something so awful seems to be the matter in our lives. I have lost the assurance of my own salvation. Our lives don't seem to bear the fruits of the Spirit of Christ.**

You are not alone in your problem. Word comes to us from one and another of the Lord's dear servants who are undergoing similar trial of their faith, and during these days the enemy of our souls is making a very concerted attack on the soldiers of the cross. But we are assured that victory is ours because of His victory, and we have a strong weapon in the Sword of the Spirit. Remember always that our salvation does not depend on subjective feelings. Assurance is the subjective attestation of the Holy Spirit to the objective facts of the truth of God. We may change, but He does not. If you have sincerely trusted Christ for salvation, you have the right to full assurance of that salvation. All of your doubts do not change a fact which is settled forever in heaven. When the enemy tempts you to doubt, go quickly to those wonderful promises of the Word, John 5:24, Rom. 8:31, 39 and I Cor. 10:13. Don't trust your feelings — they can deceive, but put your confidence in the Word of God.

■ **I have been married twice. The first marriage, at the age of 16 because of rebellion to my overly strict home, ended in divorce. Three years later, I married a fine man and soon after that we were both saved. He is a wonderful father to our own children and to the child from my former marriage. Now we have moved to a new location. Must we tell the people here about our past? The Lord has forgiven all and we have real peace in knowing that my first marriage was the wrong act. We are both active in the church. Are we deceiving the other church members by not telling them when they never even question the situation?**

While it is very important that we do not deliberately try to deceive, there is no reason, to my way of thinking, why we should make public details of our personal lives before we were saved. God has given you a place of usefulness and the joy of forgiveness, and in the light of that He means you to live and serve.

■ **Last fall my husband told me he had accepted Christ, although he made no public profession. He completely approves of my work at church and in the Sunday school, but refuses to attend himself. Frankly, I can't be sure he is really saved.**

I cannot see how a person with the assurance of salvation and an understanding of the Gospel can overlook such explicit Scriptures as John 14:14, "If ye love me, keep my commandments" and I John 4:20, 21, as well as I John 5:1-3. One of the sure signs of true regeneration is the new fellowship which we seek among Christians. It is possible that your husband has accepted Christ but does not understand these things or refuses to face them. Alternately, it may be that he is deceiving himself into thinking that he is saved. You should pray for a clarification of these things in his life and try to expose him to careful and loving instruction in the matters of the Word.

■ **I am blessed with a wonderful husband and two sons. We have all confessed Jesus Christ as our Savior. However, I have had a nervous condition for years. It is a subconscious ailment, having its origin in childhood, the nerve specialists say — and it is all "up to me." How can I have real peace and be free from nervousness?**

A family united in Christ is indeed a great blessing. "Faith cometh by hearing, and hearing by the word of God," is the plain statement of Rom. 10:17. We are to have faith in God, not in ourselves, nor in our feelings, but in Him. I suggest you take a concordance and read prayerfully every promise on peace to be found therein.

■ **As a child I did some cheating in school. As that was several years ago, I have lost track of most of my former teachers. I would be willing to apologize if I knew where they are, but as I do not, will this sin be held against me?**

When God saves us He expects that as far as possible we will put things right with others. But, since salvation is by faith and not by works, we have no reason to think that when, despite our desire to make adjustments, this is impossible, anything would be held against us. See I John 1:7/2:2.

END

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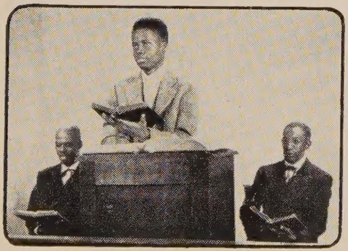

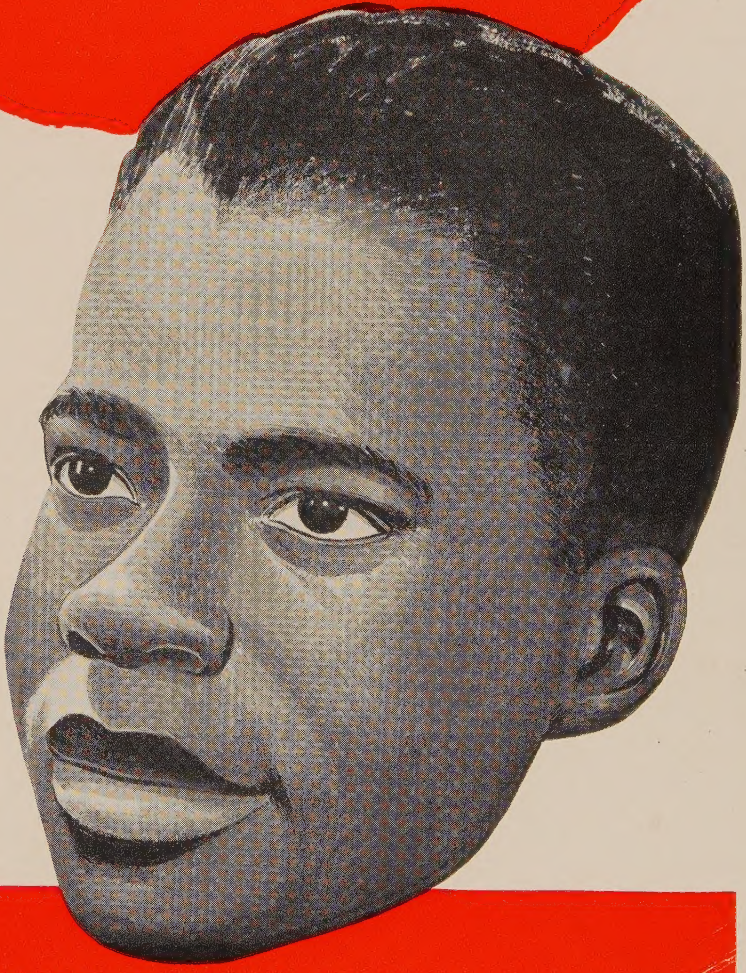

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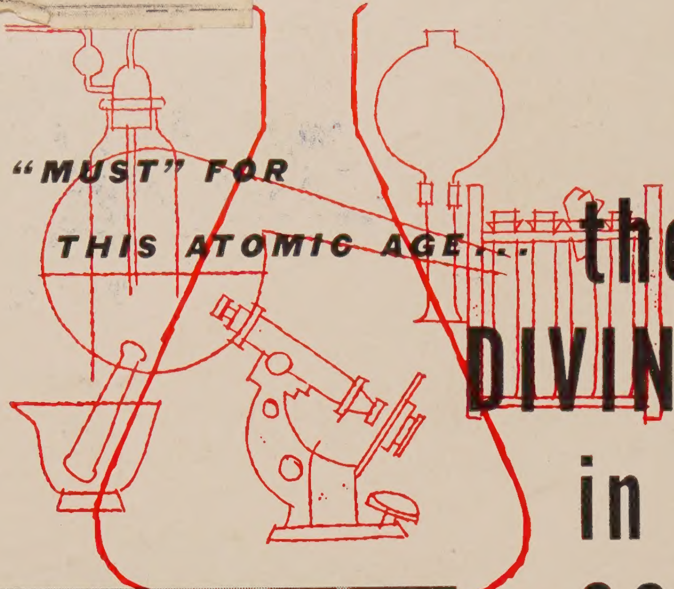

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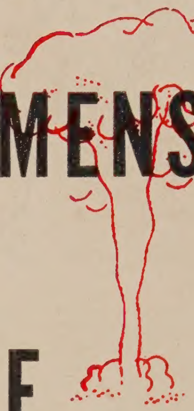

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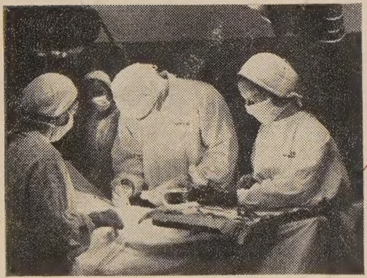

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